

# **International Journal of Religious Education**

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## ***The Bible in Christian Education***

W. C. Bower

Winifred Kirkland

James Moffatt

Edgar J. Goodspeed

Ralph S. Cushman

Edna M. Baxter

Samuel J. Harrison

Francis C. Stifler

Five Teaching Articles

## ***Also***

"Easter, continued"—a Play

Religious Education

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Pacific School of Religion

**February  
1941**





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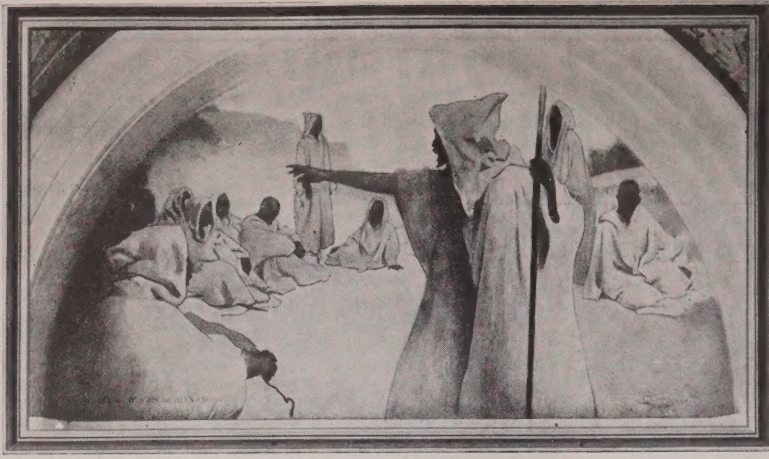
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# The evolution of the book

These pictures are taken from a series of six mural decorations illustrating the successive stages in the development of graphic records. The originals, painted by John W. Alexander, are in the Library of Congress at Washington.



The traditions of the Hebrew people were handed down by nomadic story tellers.



During the Dark Ages the Scriptures were preserved by careful copyists in the monasteries.



With Gutenberg's invention of the printing press the Bible began its era of popular distribution.



# Editorials

## The Teacher and the Bible

Just now—either before you read the articles in this special number on the Bible, in the midst of reading them, or after finishing them, or whenever it is, if at all, you read the editorials—we should like to ask this question: What is the position of the International Council of Religious Education on the Bible and its place in religious education? Where does it stand as between the positions of those who say that the Bible is all there is to religious education, and those who say it has little place, if any? Is it a right wing or a left wing institution? This is an important question for an agency that serves and represents the composite views of the Protestant churches of as wide an area as does the Council.

For an answer, let us turn to an official document in which the Council has stated its position on this matter.<sup>1</sup> We will change the language slightly by putting in the words You, He, Him, They, and Them, at appropriate spots to indicate you as a Christian teacher, parent, or other leader, and a boy or a group of boys or others with whom you are tied up in Christian education of some sort.

When You and He or They try to work and practice together what it means to live as a Christian in your town, you have to decide a few things that you are “going to teach.” You have to select “subject-matter” or “content,” as the Council book calls it. And it adds that in influencing His standards of conduct on the basket ball floor you will use, as “what to teach,” “whatever the experience of the race and the past experience of leaders and learners have produced, which has value in enriching this present experience and giving it a Christian quality.” Among all the recorded subject-matter available for You and Them the Bible is unique and preëminent. “The Bible is the record of the historic situation in which Christianity arose; it contains the primary source-material for the understanding and evaluation of the rich content of Christian experience, belief, and doctrine; it not only contains the historic record of human initiative as seen in the progressive search of the Hebrew people for God, but also of the divine initiative as seen in God’s search after man, culminating in the appearance on the human scene of Jesus Christ.”

How, then, are you going to use this book, this subject-matter, with Them?

For one thing, it will not be enough for you to store Their minds with a knowledge of the Bible. No one denies that knowledge which They gain merely for the sake of knowledge, without any thought of its immediate use in the basket ball game or somewhere else around town, may later on come in handily to influence conduct in some other game or event in the town. It is a real danger, however, that knowledge of the Bible gained in this way will not be on hand when it is needed at the next spot of need in some warm game of life. If They have gained a knowledge of the Bible by using it as a guide to conduct in some such practical situation there is not this possibility of loss. This

means that when They have gone to the Bible, not because They have been compelled to memorize it but to see what it says about cheating on an examination or helping to operate the family furnace, then the Bible, which is an accumulation of the experience of another You and Him in the long ago, enters Their experience and Yours and helps Them to understand basket ball and to enrich Their experience while playing it and to control Their unruly impulses in the game. *Then* the Bible is used for both knowledge and power, rather than for a mere knowledge of King David without power to take over the furnace.

And this is what the Council believes the Bible should mean to You, and Him, and Them.

## A Layman’s Hobby

Here is a layman whose letterhead states that he has been manufacturing an article of household use in the same town for fifty-two years. That says something for usefulness and stability. But this man’s hobby is not length or importance of business—it is studying Sunday schools, watching the curve of the enrollment, attendance, and gifts of membership to the church. And then trying to find the connection between rising statistics in these matters, or falling, and the kind of program they carry on. Just now he is expressing that hobby by spending his Sunday mornings visiting Sunday schools. Let us go with him on two such visits. He calls it “watching folks do the job that others say can’t be done.”

“One Sunday,” he writes, “I picked a certain community that had a new, fine, rural high school with a good enrollment and standing, and went to church school. I found the same materials and school helps as in the other school described below. There were few adults, almost no young adults, and, sitting in a back pew, three high school girls, whose teacher did not show up. I actually, ‘believe it or not,’ heard the superintendent tell his assistant to put these girls in a junior class for that day, the nearest in age of any girls’ class. All interest was apparently at low ebb. The enrollment was about 125. This church was of the same denomination, in the same district and conference, had the same district superintendent, used the same lesson materials, was in the same type of community, and was about the same distance from the nearest large city as the one described below, but I couldn’t persuade them to take a Sunday off and go with me on a visit to that other school.

“The next, a little town with a population of 419, showed a church school enrollment in one church of about 380. My first thought was that they must draw heavily on the surrounding country. I went early, parked across the street, and found only ten autos unloading. The first class I saw was a group of high school folk, both sexes, thirty-six of them. City schools and some others say that age cannot be reached today! There was a fine group of young adults. In fact it was a splendidly balanced school.

“Observation from across the street had shown me that family groups were coming together. Investigation showed

<sup>1</sup> Book One of the International Curriculum Guide, “Principles and Objectives of Christian Education,” Chapter I. Published by the International Council. Price, 50 cents.



that they made the church the very center of the life of the community. Church activities and service provided the outlet for the folk of the community. They had faith and built a splendid rural community church, modern and fine. The debt keeps them actively working—and they are having a most enjoyable time working it out together.

"I asked about lesson courses. They use the regular denominational helps but they place emphasis on personal contacts, with close common interests between pupils and teachers and the classes being the center of the activities of its members who find all their needs met there. That important high-school-age group seemed to respond to that factor as well as the others. They had a high school teacher of fine personality. All phases of school and church were stimulating and the folks here happy and contented and mighty proud of the institution."

So, having quoted these paragraphs from our friend Ralph N. McEntire of Topeka, Kansas, all that an editor needs to do is to stop—and let the reader draw his own conclusions.

## One Town's Great Idea

This is just a "leaf from life" to tell about one town's delinquency, and the Great Idea, and the results.

Columbus, Indiana, had 12,500 population, including youth and the problems that go with youth, its share of recreation facilities which were seldom available to the young people who needed them most, and its proportion of good people who had not seen any connection between the problems of youth and the unused recreational facilities. Then it had something else—the Great Idea.

Around 1928, the people somehow came to believe that the unused recreational facilities and the coming in of a delinquency wave had a negative relation to each other and that they could have a positive relation in a cure of the condition. So to work they went.

Like the rest of us, the people of Columbus had seen volunteer youth movements spring up, flourish like a green bay tree for a while and then pine away and gradually die for lack of support. They found that these ventures too often reached only a few, and that the most needy were but rarely in that few. They became convinced that private gifts and these scattered efforts would never suffice for a program adequate to the needs of all. They found the answer in a program that brought together the total resources, public and private. What was that program? It had three main phases.

First, the City Council levied a recreation tax. The Columbus Recreation Commission was then authorized to spend this for supervision and for city playgrounds when needed. This provided a backlog of public funds.

Second, the Board of Education granted free use of its school buildings after school hours for community recreation. This included school playgrounds, gymnasiums, the swimming pool, and the auditorium. An abandoned school became a boys' club and program headquarters.

Third, the Columbus Foundation for Youth, a non-profit corporation, was organized to obtain the cooperation of local groups and the general public, to raise money and to operate and help supervise the rounded program.

A recreation director was engaged as the executive of the Foundation, director of the City Recreation Commission's youth activities, and as a part-time teacher.

The Columbus Boys' Club is the center of a wide variety of activities, with junior game room, billiard room, library, scout room, gymnasium, and work rooms. Boys from nine years up to senior club members of twenty-one or over make it a "hang out." There are many special interests, such as glee club, airplane modeling, hobby clubs, boxing, wrestling, and swimming classes, ping-pong, billiards, checkers, tournaments, basketball, and baseball.

There is now a Girls' Club with "Boy Meets Girl" affairs. A 70-acre summer camp sprang up somewhere. They dammed a stream and watched a 15-acre lake grow before their very eyes. And 50 per cent of Columbus' youth have vacations at that camp each summer.

The results of all this can be summed up by saying that the delinquency problem on which they started is now almost forgotten, but they are pushing ahead on other and more positive lines of character development. The cost is \$15,000 a year, with \$3,000 from the recreation tax.

We cite this instance, not to hold it up as a model for all communities, for no good instance could be that, but to let our readers see what one community has done and what they, with other persons, could do in theirs. (For further information see "New Strength for America," American Youth Commission, 744 Jackson Place, Washington, D.C. Free.)

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## The Bible

*I am—*

*The beginning of things—the thrust of the Creative God, brooding over the waste of waters and breathing into Chaos his own spirit of order and growth.*

*The rise of conscience, with a flaming sword and its finger of imperial destiny pointing to the hard but joyous path of holiness and power.*

*Man's slow and costly merging of his small rights in the larger social good.*

*The purifying of worship through holy songs and cleansing music and the sacrificial offering of the humble and contrite heart that does justice and loves mercy and walks humbly with its God.*

*The clashing of brute power in the heart of a king with a God-like passion for a redeemed humanity in the soul of a prophet.*

*The fulfillment in the Man of Galilee of the age-old human dream of One who was to come with healing in his wings.*

*Something that storms the souls of men until they thrust the Eternal Message across all lands in obedience to the cry, "Woe is me if I preach not the Gospel."*

*The vision of an Ageless City coming from the heart of God to meet its counterpart rising in the souls of men where sorrow and sin and pain shall be no more and there shall be the Light of His Holy Will.*

*I have lifted the eyes of humanity from the murky levels of the lower life and set them on the sunlit summits of justice and faith.*

P. R. H.



# Meditations

By WINIFRED KIRKLAND\*

NO ONE is better qualified than Miss Kirkland to show how the thoughtful use of the Bible may stimulate religious living. Her books "Let Us Pray," "Portrait of a Carpenter," "Star in the East," "As Far as I Can See," and others, are not only written with distinction of style, but also show a spiritual insight and a sense of personal devotion which are quite out of the ordinary.

## But My Words Shall Not Pass Away

### First

ONE OF THE LEAST NOTED aspects of the example of Jesus is the influence of words upon his character and upon his career. If we are to know Jesus well enough to imitate him, we must begin to study his background more creatively than we have ever done. When God implanted upon earth a pattern man, he left nothing to chance. There is nothing accidental in the fact that the great Example was an obscure Hebrew carpenter in an obscure corner of a great empire in a century that remains the most bafflingly obscure in human annals. Jesus grew, child and man, in a sprawling Oriental village that had made for itself a reputation so evil that a neighboring townsman exclaimed, "Can any good thing come out of Nazareth?" In a town so described Jesus must have heard every day of his life in shop and street as much cheap and vulgar talk as that to which we moderns are accustomed in any day's work and intercourse—what means did Jesus discover to enable him to walk with God through all the noise and confusion of his contemporary setting?

Jesus did not have any of the advantages of gentle birth. Neither by the standards of our day nor of his own was Jesus ever a protected person. Neither by the standards of our day nor of his own could Jesus ever have been considered an educated man. Indeed the contempt of the educated classes for him, implicit in a question first asked two thousand years ago, survives curiously among our own intellectuals of today, "How hath this man letters, having never learned?"

### Second

TO STUDY Jesus' background, even superficially, is to achieve a new respect for handicap. To study Jesus' background creatively is inevitably sooner or later to face the question, What would I myself have done with Jesus' circumstances? Obviously before that question can be asked or answered, another must first be looked at, what *did* Jesus do with his circumstances? Now, whatever you or I or anyone else may think about him, it is hard, if one studies him as honestly as one would study any other man of the past, to avoid the conclusion that Jesus of Nazareth achieved the most triumphant individuality in the history of the human race. If so, he must definitely have employed certain resources to that end. Are these resources still available or did they vanish from earth in the first quarter of the first century? In that place and in that period where the creative foresight of God had placed him, what sustenance did Jesus find on which to feed a soaring spirit?

The simplest way to step into Jesus' era is to try to see what there was in his background that is not present in ours, and what there is omnipresent in our time that was absent from his. Then let us look carefully at what Jesus was able to accomplish in spite of all the limitations of the time and place of his implanting, and consider whether it is possible for his far-off followers to introduce into our own fevered existence some of the eternal resources for human aspiration and for human action that Jesus, within the confines of his own conduct, has revealed.

### Third

IT IS NO ACCIDENT that the man who was to become the example of perfect manhood for all humanity actually lived in an era that did not know the printed word. Jesus was born into a race that possessed a national literature so universal in its appeal that we are still quoting the wisdom and singing the psalms and telling the stories of that Bible with which Jesus from his babyhood was familiar. But how had the Hebrews achieved and transmitted so sublime a literature with no machinery to reproduce it? It is no accident that Jesus belonged to a race that more than any other race in history revered the human memory, and trained it to a perfection inconceivable to-day. Jesus knew no alien poetry, but he knew by heart the psalms of his ancestor Dávid. He knew no alien history, but he knew by heart the blazoned conduct of the leader Moses. He knew no alien aspiration, but the words of Isaiah were as sharp upon his heart as if they had been pricked there by a needle.

While it is the printing press that now brings us our Scripture, we can if we wish, imprint that Scripture upon our memories as reverently as did Jesus. Our confused yet climbing manhood dare not neglect words that helped to make the pattern man. The Gospels are a revelation of what his Bible meant to the character and to the career of Jesus. When he met his temptations, he turned the pages of his memory, and found a passage to give him direction. When he was seeking to formulate his mission, he opened his memory at Isaiah, so that from babyhood to Calvary the vision of the Suffering Servant grew ever clearer until its ultimate meaning was fulfilled upon the cross.

### Fourth

JESUS had received into his innermost being the words of the holy men who before him had found God. He accepted their direction and went farther. We dare not neglect words so creative that they gave vision to Jesus. We, too, may con the words of Isaiah, remembering in all our aspiration what Isaiah meant to Jesus. Jesus was both a great result and a great promise. He assimilated for himself the riches of the past, and so stepped fearless into the future. Because he was so firmly rooted, Jesus could conceive a soaring growth. There is no means of linking ourselves to the past except through the chain of the words that bind and transmit. Because he valued the sacred words of the men before him Jesus was enabled himself to leave to the men of the future words of still higher and still holier aspiration. Remembering how the teachers and transmitters of his people's sacred scriptures had once inscribed them on his own growing soul, Jesus with the same confidence in the men that should come after him could say at last,

"Heaven and earth shall pass away, but my words shall not pass away."

\* Sewanee, Tennessee.



# The Bible in Christian education

What is the place of the Bible in Christian Education?

Book One of the International Curriculum Guide—almost a second “Bible” to many folk in Christian education—says “Christian religious education seeks to effect in growing persons the assimilation of the best religious experience of the race, *pre-eminently that recorded in the Bible*, (italics added) as effective guidance to present experience.” With that as a sort of cooperative voice of Protestantism, the Editorial Board projected this special number.

So, if the reader will sit down to it, he will start on the editorial pages with some more statements from the Curriculum Guide, follow with Miss Kirkland’s meditations, arrive here, and then go on below with Professor Bower as he asks what we really are after when we teach the Bible. Five articles on how the Bible is taught follow, not all the methods, of course, but each used as an illustration only. Bishop Cushman then handles the Bible in the home, why and how. Professor Baxter describes the various translations at hand. President Harrison asks how well we really are teaching the Bible. Professors Moffatt and Goodspeed tell how they came to make their translations; and Dr. Stifler and a page of pictures tell how people are making the Bible available to others. The meditation on page four, some of the book reviews, and parts of Wisdom and Vision have been brought into service for expounding this theme.

THE EDITORS

IT IS ONE of the tragedies of traditional religious education that those who come up through the teaching ministry of the church know so little about the Bible and are unable to use it fruitfully in their own religious living. And this notwithstanding the fact that the Bible is the most precious inheritance of our Christian faith and the most important resource for Christian education.

Thanks to the patient and reverent research of biblical scholars we now possess a body of dependable knowledge concerning the nature and origin of the Bible that makes possible as never before an intelligent and effective use of the Bible as a guide for Christian living. This very statement represents a new orientation toward the Bible. Mere knowledge of the content of the Bible or of facts about the Bible is not enough. Only as the Bible is brought into functional relation to the experience of growing persons can its supreme value be realized. Beyond knowledge about the Bible lie effective attitudes, and the fruition of these attitudes is the actual Christian reconstruction of personal

and social living. The Christian conduct of life is the end; the Bible is a means to that end.

What, then, do we hope that those who come up through the teaching ministry of the church will achieve in an understanding of the Bible, in attitudes toward it, and in competence in its use?

## A RESOURCE FOR LIVING TODAY

Basic to their attitudes toward the Bible and their effective use of it is their understanding of the nature and origin of the literature that constitutes the Bible. They need to understand the functional origin of the several parts of that literature in the experience of the ancient Hebrew and early Christian communities. As individuals and as communities, the ancient Hebrews and early Christians faced at different levels of their development and under concrete historical conditions actual situations which life presented to them. They arrived at the solution of the issues which these situations presented in the light of their growing conceptions of God and the world and of their convictions about the meaning of life in its responsible relation to God. The literature of the Bible, distributed over a period of more than a thousand years, is the deposit of that experience. It is the record of man’s search for God and of God’s search for man at the point of their interaction in man’s experience of the world of reality. These records, like the geological deposits in the strata of the Grand Canyon, are embedded in many cultural levels extending back to the very primitive conditions of early Hebrew tribal life and culminating in the expanding life of the Christian movement in the Graeco-Roman world of the first and second centuries of our era.

Only as those whom we teach are led to understand the functional relation of the Bible to experience can they realize that because the Bible was begotten in life it was at the point of its origin *The Living Word*. Only as they are led to see and to feel this relation are they in a position to see how it can again become for them *The Living Word* through its functional use in meeting their own situations today. This knowledge, properly graded to the growing capacities of the various age-levels, is indispensable to a vital use of the Bible today. It is not possible through dealing only with detached passages, however precious. It can result only from dealing with the Bible as a whole literature.

## AN AWARENESS OF ITS HISTORY

Based upon such a knowledge of the functional origin of the Bible, we should want those whom we teach to see in the Bible a resource for Christian living under the conditions of the modern world. This will amount to a reversal of the traditional method of teaching the Bible. The Bible as it has come down to us in our Christian tradition is the end-product of past religious living. In it are brought together within the covers of *one book* fragments of literature that in their origin covered ten centuries of living under the most widely differing historical conditions. The very form in which this literature appears as cumulative and final in its canonized form betrays us unconsciously into teaching the Bible as an end in itself, thus substituting a literature and history for a living and present experience of God. In contrast should we not help those whom we teach to learn how to begin with the situations which they face in their immediacy and concreteness, turning to



# What do we want our children to know about the Bible?

By W. C. BOWER\*

the rich storehouse of the funded experience recorded in the Bible as a resource for interpreting, judging, and bringing these situations through to Christian outcomes in terms of Christian values? The moment the Bible is brought into this functional relation to the growing person's own experience it comes alive.

But in order to help those whom we teach to use the Bible as a resource we must expect them to be able to reconstruct the historical and social situations out of which the various parts of the literature of the Bible grew. In order to do this the growing person must not only intellectually understand these historic situations, but must through imagination live through them, clothing these ancient situations with flesh and blood. Only so can we know what the Bible has to say to us. To fail in taking this step is to run the risk of allegorizing the Bible, of regarding it as a book all on one level, and of reading our own ideas and wishes into it.

On the basis of such a knowledge, must we not expect those who come up under the teaching ministry of the church to be able to judge the relevancy of the various contents of the Bible to their life today? Because our life in the modern world is so different from that of those whose experience is recorded in the Bible, much that is in the Bible is no longer relevant. Much, on the other hand, is enduringly relevant, and will continue to be so as long as man is man with fundamental human needs. The ability to use the Bible discriminatively and therefore selectively is an achievement demanding intelligence and a disciplined sense of values.

## UNDERSTANDING ITS NATURE AND ORIGIN

We have a right to expect that those who are under the educational processes of the church shall have acquired through the study of the Bible a sense of the historic development of the religious life recorded in the Bible. The Hebrew and Christian movements are revealed through their literature to be historical processes in which continuity and change are inseparably united. It is impossible to speak of the Christian religion or the Jewish religion except in the most general terms. Rather, since these are

movements, one must think in terms of periods of development through which each has passed, with fundamental changes in beliefs, practices, and institutions.

Through the study of the Bible from the point of view of its historical perspective the growing Christian should have come to understand the distance which the later Hebrews and the early Christians have come in moving away from the immature and crude conceptions of God and man and the world of the primitive Hebrews to the mature spiritual concepts and faith of the prophets, the later writers of the Old Testament, and of Jesus. Jesus himself placed great emphasis upon this development when he said, "Ye have heard—but I say unto you." Viewing the widely variant contents of biblical literature in their historical development at once makes it possible rightly to interpret concepts that are rooted in a pre-scientific view of the world and of man. It enables us to solve the conflict between crude moral standards in certain sections of the Old Testament and the lofty ideals of Jesus that on the basis of a level and authoritative view of the Bible is insoluble. When viewed in the perspective of growing and maturing concepts on many cultural levels there is no more conflict between the Bible and science than there is between the Ptolemaic and the Copernican views of the universe. They simply belong to differing stages in a developing movement of thought.

Moreover, such an insight gives one a sense of the direction in which our religion has grown. But above all else, such a historic perspective gives the learner a sense of the *possibilities* of Christianity as it faces the uncharted future. He should come to see that God is as much creatively at work in the modern world as he was in any period in history. It should enable the growing person to feel that he lives and works at the growing edge of the Christian movement, where its great traditions of faith and life are being recreated as Christians today face new issues and new demands upon the Christian way of life.

## DISCOVERING ITS ENDURING VALUES

By such understandings and attitudes as these we have a right to expect that those whom we teach should have acquired the ability to recover the enduring values of the Bible from their concrete historical context and thus release them for use in the situations which they face today. The historical situations are not reproducible, but the enduring values that are embedded in them are. They are like gold that to be useable must be abstracted from the ore. This is the way Jesus used his Bible—the Old Testament—by penetrating beneath the record and the legislation to the living values which transcended record and legislation. Never have these values been more needed as the guides and supports of man's life than in our contemporary world. Through them the depths of the experience of God in the ancient world speak to the depths of the experience of living persons seeking and finding God in their interaction with the real and present world of reality.

From such knowledge of the Bible and its actual use in the guidance and enrichment of their own living we may expect that those who come up through the teaching ministry of the church will love and cherish the Bible as the most precious inheritance of our Christian faith—*The Living Word*. It will be living for them because, having been begotten of life, it re-enters life to give it illumination, guidance, and control.

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# Teaching the Bible

*THERE is no one way to teach the Bible to any age group. In greater or lesser degree nearly any method is suitable for almost any age. To illustrate a variety of possibilities, however, each of the writers of this symposium has been asked to emphasize the way in which one particular method may be used in a particular department.*

## To young children —through stories

By ELIZABETH McE. SHIELDS\*

**T**HERE WAS A TIME, in the not far distant past, when the story method of teaching was almost the only method known to teachers of children under eight years of age. Then the pendulum swung a bit too far in the other direction, causing the story to be under-valued in some quarters. But many of our most thoughtful leaders have observed a happy medium between the two extremes. And now the value of the story is still recognized in religious education.

Our present discussion is limited to the question, "What is the place of the Bible as a source of story material for children?" Even a brief survey of the Bible story books for children available today, brings one to the conclusion that there is a wide difference of opinion as to *what* stories to use and *how* and *when* to use them.

Many of these collections are evidently published on the principle that because the Bible is a unique book any story found therein is profitable for use even with little children. Some of the collections of this type are attractive in make-

up and contain stories that are written in a pleasing style. Indeed, I remember that, in examining a collection published a few years ago, I was quite pleased until I encountered, with a shock, the story "Jephtha's Daughter."

The Bible was not written for children. While it contains many stories which enrich a child's experience, such stories should be chosen carefully. Some stories, especially those in the Old Testament, should be reserved for a time when the listener—or reader—is mature enough to use the story in its proper setting, as part of a record extending over a long period of time. Otherwise the story may give a wrong idea of God. The story of the flood is an example of this type of story, and should not be told to very young children.

In our survey of collections of Bible stories for little children we find that some writers select stories carefully but feel it necessary to include all of the events in the Bible account. In our judgment, there are some Bible stories that are suitable for use with children provided certain details are omitted. This form of adaptation should be undertaken with great care, for in some instances an omission might give the story a wrong emphasis. We should not tell a story in a way that will confuse a child when he is older. An illustration of the type of adaptation that is often needed is found in a version of "The Good Samaritan" which begins, "A hurt man was lying by the side of the road" instead of with the thieves or robbers. The facts of the story are not altered, but very young listeners are protected from too great a strain on the emotions.

The best collections of Bible stories for little children do not contain a great number of stories. And the number decreases as the experiences and limitations of children are better understood.

Very few Bible stories are suitable for use with nursery children, in the judgment of many parents and teachers. There is often a difference of opinion regarding the selections in a definite list. But it is safe to say that scarcely more than four or five stories would appear in any of these lists—and, these four or five would be very, very short stories, told in simple words and presenting ideas within the experiences of children about three years of age. Among the best-loved are "The Coming of the Baby Jesus" and "Jesus Loving Little Children."

There is also a difference of opinion as to the selections for beginners and also for primary children. But, on the whole, there is surprising unanimity in the choice of Bible stories in the various graded lesson courses provided by the different denominations.

"As practically all of the Bible stories used with children under eight years of age must be re-worded, do children connect these stories with the Bible?" is sometimes asked. It is wise to identify the stories with the book in which they are recorded. An attractive copy of the Bible should have a place in the home and in each department in the church school. And frequently this copy may be



Cy LaTour and Son

*"And Moses' mother made a basket just this big."*

\* Specialist in nursery work. Montreat, North Carolina.



opened to the original story. Sometimes, before a story is told, the book may be held by the teacher or parent with the statement, "I am going to tell a story from the Bible." Or, after a story has been told, "I am glad you liked that story. It is from the Bible."

In brief, a little child may come to love the Bible as he listens to stories from this Book, carefully selected and adapted to become a part of his every-day experience.

## To juniors —through activities

By SARAH A. REVELLE\*

**T**HE TEACHING of Junior boys and girls is a richly satisfying experience, not to be taken lightly. Though still young enough to be captivated by the charm of simple Bible stories, these children have reached the age where the teacher may, with careful selection, guide their understanding into the deeper meanings to be found in the history of the Hebrew people and of Jesus and his disciples.

Since their minds cannot adequately comprehend such meanings in abstract lines of thought, the way of life as contrasted in the Old and New Testaments must be made real in the children's minds through various activities. Such activities may include: dramatization; map study; studying and building types of dwellings in Bible times; planning questions to be used in an "Information, Please" review of material covered during a given period; story-telling by means of a "picture-board" on which the characters are placed as the events unfold. All of the activities mentioned above have been successfully used in our junior department, which is in what may be considered a typical church school. They can, with imagination and comparatively small expenditure for equipment, be entered into by any group, however small.

In our study of the New Testament we chose for emphasis the life of Christ as one year's unit.

Our interest lay chiefly in knowledge of the country in which Jesus lived, the home, food, clothing, training, interests, and adventures of an average boy of Nazareth of that time, and the routes over which his later ministry led him.

The youngest children constructed two relief maps of Palestine. No city or town could be put on the map, no body of water colored until they had studied its location, size, comparison of its biblical with its modern geographical importance, and its place in Jesus' ministry. An older group built a typical Palestinian village, and in the course of their work discovered why the houses had flat roofs with outside stairways leading to them, the position of the synagogue in the town, materials used in house construction, and many other details which cleared in their minds the confusing ideas gained when they had thought of the Bible stories only in the light of contemporary living.

The oldest children made "a guide-book of Palestine," and at the end of the unit took the whole department on a Palestinian tour. As stops were made in well-known spots,



*Juniors at work on a Palestinian village*

different children told incidents connected with that location. A large map of Palestine had been hung on the wall and during the study of the unit children frequently left their work to consult the map and make sure about some disputed location. On the "tour," the younger ones could proudly show on their relief maps the relative size of the towns and cities. During the study of Palestine, a visitor to the department showed films of a Mediterranean tour, which effectively linked the old and the new in the minds of the children.

Telling the stories of the Bible heroes through the use of a "picture-board" is a very effective way of permanently recording these stories in the memories of children. Basic materials needed are: an easel about five feet in height, beaver board, hinged in the center and measuring 18" x 36" or larger, covered with black flannel, and strips of flannel in green, gray, and blue, cut in outline form to build up a landscape representing earth, mountain, and sky. The characters in various Bible stories may be obtained either in outlined form with directions for coloring, cutting-out, and pasting flannel strips on the back, or complete—all colored and ready for the story-telling. The Old Testament stories grow in meaning if the children themselves help prepare the figures for the picture-board. The flannel adheres to flannel, and as if by magic Abraham, Isaac, Joseph, David, and many others live again before the eyes of the listeners as the teacher and children take turns in telling the story and adding the figures to the picture.

Thus through the visual education and activity, the Bible becomes living literature—recording the history of a great people and the influence of a Man who gave the world a perfect design for living.

## To junior-highs —through drama- tization

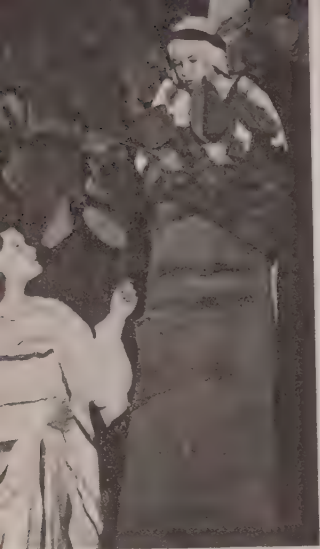
By HULDA NIEBUHR\*

**A** GROUP of fourteen year olds, who a year or two before had written a play for Interracial Sunday inspired by their study of the book of Ruth, were studying

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*Junior highs dramatize a Bible story.*

the story of the early church. Impressed with the dramatic qualities of the story of the Apostle Paul's arrest, imprisonment and release in Philippi, they proposed, "Let's write a play about it, good enough for the service of worship!" and set to work. In blocking out their scenes they had to study more thoroughly than before the sixteenth chapter of the Book of Acts, for conversation and details.

The first draft of the play was submitted by the playwrights for judgment on its usefulness as a special feature in the service of worship. Their critic helped them see that the characters were not well enough realized and the situations not sharply enough

defined to carry understanding and conviction, especially to an audience unfamiliar with the material. While overcoming this difficulty, the young writers discovered that they had overlooked completely the motive for the merchants' complaint before the magistrates, that the charge of teaching unlawful customs was merely an excuse and not the real reason. An animated discussion on "alibis" because "the hope of gains was gone" probed some present-day situations and personal attitudes.

Could they sharpen the effect of the play, they were asked, by making it more close-knit? Was their central purpose achieved? They were closing their play with the jailor's assurance of release to Paul and Silas. Had the greatest hope of these two been set on that end? Just what did the class want the congregation to get out of the story? The group set to work again and evolved a convincing play, expressly about "Paul's and Silas' devotion to Jesus." It ended with the expression of the jailor's desire to learn more of a religion that could cause so strong and effective a faith as that of Paul and Silas. For the Scripture selection of the morning the Pauline epistles were searched for verses which bore testimony to the apostles' devotion.

This is an instance of an occasion when dramatization of biblical material can further the objects of Bible study. Obviously the boys' and girls' desire to share the story through dramatization deepened their understanding and appreciation of it and added new learnings and insights which their previous study had not given.

Dramatization, however, is only one method by which junior-highs study the Bible. Their interests range far and their capacities are greater than we commonly recognize in the church school. Their use of the Bible in class will be without zeal if the material is used only as proof text and if the stories are given only superficial study. But they can and do study the Bible with enthusiasm for almost as many reasons as grown-up people do, and they can use almost as great a variety of approaches to it.

They study it for answers to questions which concern them. For instance a class of boys recently studied the book of Job in the endeavor to find the answer to the question, "Why do innocent people have to suffer?" Pupils of this

age ask all the questions which engage the philosophers and theologians. What makes people think there is a God? Is there always punishment for doing wrong? Just what difference does it make what people believe? are typical examples.

They like to study the Bible stories just as history, to see in them the interplay of personality, the swift moving drama, the setting in the history and the thought of the time. Sometimes there is something of a scholar's interest, as when pupils trace the development of worship, or compare different tellings of the same episode. They develop "sales resistance" against too wordy propagandizing, and some stories have become too hackneyed by superficial and sentimental repetitions to arouse interest. But when these junior-high boys and girls discover that in these stories they will find guidance for their own lives they respond eagerly to the opportunity to search for it.

## To senior-highs —through a time chart

By ERDMAN HARRIS\*

**N**OWHERE is the miracle of ink-marks on wood pulp as a stimulator to thought and emotion better illustrated than in the Bible. The student opens his usually black-covered and typographically difficult copy of the Scriptures, puzzled by the language of the 1611 King James version, and irritated by a series of "begats"; and suddenly, with a bit of background and interpretation, finds himself becoming impressed by the power of the book. A whole world of recreated experience comes to life. A sentence wrought out in blood and tears stabs at him from the pages. Bible teaching is, in some institutions, dull as ditch-water. This ought not so to be. The Bible is a lusty, turbulent, exciting book for those who have eyes to see and ears to hear and hearts to understand.

The modern student goes to see the movie "Arise, My Love" and discovers that the three words of the title come from Solomon's Song 2:13, and are used by the aviator as he takes off for a dog-fight: "Arise, my love, my fair one, and come away." The modern student picks up "Summer Moonshine" by P. G. Wodehouse and reads: "Tubby Vanningham's gaze was like that of Moses on Mt. Pisgah"; and he suddenly comes to realize that our culture, both profane and sacred and amusing, is shot through with the Bible's phraseology.

The first thing we try to give students at our school is the *sense of time*. Our young people are encouraged to take time seriously. Historically, time is, as Wodehouse would say, "of the essence." If the world broke off from the sun three billion years ago, if life began a billion years ago, if man could be called man and not anthropoid ape a million years ago, then human history is a small part of

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the time sequence in the unfolding mystery.

A. Graham Baldwin's book on the Bible, *The Drama of Our Religion*, gives the sweep of it better than any book I know now available as a text. The Patriarchs live out their lives from 2000 to 1300-1200 B.C., when the Exodus occurs; the Judges occupy the next 200 years; the united kingdom under Saul, David and Solomon lasts from 1020-940 B.C.—all dates recognized as approximate—; the divided kingdom lasts from 940-722; Assyria strikes in 722; Babylonia strikes in 586; the restoration comes; the Maccabean revolt is successful until Rome dominates the scene from 63 B.C. on; Jesus is born about 6 B.C.; and Christianity marches on.

Young people, properly taught, get the sense of development of great ideas from small beginnings. There is much in the Old Testament that is shocking, much glorious music, and the harbinger of the Christ who is to come. And if we stress the sense of time and development, our students come to realize that the story of the Bible leads somewhere, that the crude ideas about Yahveh are refined and broadened into Christ's conception of God as Father, and that in Jesus we have the supreme religious figure who alone can be the rallying center of loyalty for Christians of all denominations.

The most important device in making vivid this whole conception would be the preparation of a large time-chart which the students could work on, showing the span of the centuries from 2000 B.C. to the crucifixion, or possibly up to 100 A.D., the approximate date of the writing of the Fourth Gospel. Different colors could be used for the various periods in the history of Israel. This should be placed across the side of the room in which the class meets.

Each student should keep a note book, filling in the details of the chart with the appropriate biblical references and a thumb-nail characterization of each period. Class discussion, with occasional fifteen minute lectures, should occupy the actual study periods. Of course the methodological implications are infinite. Back numbers of the *National Geographic Magazine* can be ransacked for pictures of the Near Eastern terrain, archaeological finds, and reconstructions. Still pictures from historically accurate movies help.

On the basis of Dr. H. E. Fosdick's *A Guide to Understanding the Bible* a number of developmental charts might be prepared, showing the slowly awakening insights of the Hebrews in theological and moral matters. Throughout the whole process, the Bible itself should be the textbook, supplemented by some other volume which makes clear the exciting sweep and drama of the Bible story.

## To adults —through lectures

By CARL S. KNOPF\*

IF THE BIBLE is what we have claimed it to be, ignoring it is serious business. Yet widely ignored it is, and anathemas and pulpit thunder, will help little. Yet there

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are ways of making the Bible of keen interest even to adults who think they do not want to study but who will listen to a lecture if the lecturer knows his business. The principles of the art of the lecture method are old and comparatively simple. The techniques of application entail a blending of art and science, emotion and fact, that true craftsmanship demands in any line.

Obviously, a point of contact is primary. There is no use talking to someone who isn't there! An interest in hearing about the Bible must be built up. Attractive titles help, couched in the language of the generation, touching today's news and personal problems, suggesting information, new light and even a bit of mystery. For example: "Master Minds in a Muddled World"; "Adventures with the Bible"; "Old Books at New Tasks"; "They Knew the Answers." Under the last may be such sub-titles as: "Micah Knew about Revolution"; "Habakkuk Knew about Sanity"; "Jonah Knew about Tolerance."

A series used at the Hollywood Woman's Club was entitled, "Dynamic Men and Messages." This included "Omri the Unknown—Is that in the Bible?" "Nahum the Unappreciated—Did a Hebrew write that?" "Micah the Underprivileged—Does the Bible say that?" "Ezekiel the Unrepining—Is that what Jews think?" Another series was given the heading, "Putting the Bible to Work," and included: "Discovering the Cause of Our Troubles—Ecclesiastes"; "The Bible and Social Reform—Deuteronomy"; "The Bible and Domestic Ideals—Hosea"; and the like. Topics in the technical field of biblical archaeology might be, "Out of the Silence"; "Archaeology from the Air"; "What Happened at Jericho"; and "Assyria Speaks Today."

The second principle is to have the lecture full of solid content. Get all the information you can from as many sources as you can. This involves considerably more study and work than is normally given to the preparation of a talk before an adult Bible class. Facts are fascinating if in perspective and connected with life. There is scarcely a Bible book, person or episode that can not out-scenario Hollywood. The audience will come back for more. Put big ideas and technical data in plain English, but put them!

Third, share an actual experience. No biblical interpreter has a right to handle the Book half-heartedly. As a symphony can repeatedly arouse the musician, so biblical ideas and events should stir an emotional response each time they are recalled. In Psalm 48 see a young poet circling Jerusalem's rebuilt walls as the vivid words take form. In II Samuel 2:12-17 see an ancient sports event—teams, captains, rooters on each side, and a tied game ending in a free-for-all fight! It is a literary cameo, fine as Homer's best. Or put Jesus on the hillside with a crowd muddled by Greek hedonism, and then hear the cadence and sound inductions of the Beatitudes, the outpouring of a young Messiah at grips with pagan sophistication.

Make the Bible real. See and feel it before trying to give it out. Make every episode a definite picture, with enough research to insure proper costumes, customs, conversation and setting. Let Micah stand in the bazaar, a farmer shouting his indictment of officialdom. Steal into the temple as Isaiah broods on Uzziah's death and politics, until the very symbolism of the temple comes alive. Stand on a crowded street corner while Ezekiel stops traffic in Babylon by drawing cartoons on potsherds. Sit with the sage at the

(Continued on page 40)



**A**MERICA needs nothing so much as the moral and spiritual revitalization of our homes.

Scripture and experience both insist upon the leavening power of religious teaching and worship in the home. May we not go so far as to say that even more fundamental than church worship is worship within the family circle? At any rate, the truth is that home worship and church worship flourish or fail together. When the church neglects to emphasize the utter necessity of family and personal devotions, interest in the services of the church begins to wane and the vitality of the church life begins to ebb. There are many happy signs in this country that there is a growing realization of these truths.

#### ADULT EDUCATION

But it is not the child alone with whom we are concerned when we think of home religion. Of course we must never let the child escape from our vision. (Pity the mother who does not see her religious obligations as larger than merely teaching her child to say his "Now I Lay Me Down to Sleep.") But the spiritual vitalization of adults is even more at stake in this matter of home worship. One of the vast needs of America is a wide scale adult educational movement that will turn the minds of millions of church members to the literature and teachings of the Holy Scriptures. I am thinking primarily of church people. Before the unchurched can be reached, or children properly taught, the adult churchmen must be made alive!

Recently I received a note from a loyal layman of the Church, in which was this statement: "It takes hard work, convictions and a genuine spiritual experience for a preacher to get anywhere with us hard-boiled, worldly-minded churchmen—but it can be done." It reminded me of what I once heard Lyman Abbott say, "It is the business of the minister to keep his people up to concert pitch." But the solving of the problems of the Kingdom are not with the clergy alone. After thirty years of work in the ministry, and with decided convictions upon the imperative of evangelism, I am sure that permanent progress in Christian living and experience can only come if the holy habits of regular daily Bible reading and other personal devotions are established in our homes.

#### SPIRITUAL ILLITERACY

As a result of experiences revealing a lamentable spiritual illiteracy among church members, I have for a number of years given out questionnaires among groups of officials in different parts of the country. All of these pretty much show the same results, namely, that the failure of most of our church members to enjoy a vital experience of God in Christ, begins in their failure to practice the holy habits

# The Bible in the home

By RALPH SPAULDING CUSHMAN

*DR. CUSHMAN has been since 1932 a bishop of the Methodist Church, and is now serving the St. Paul area. He was formerly executive secretary of the Stewardship Department and the first president of the United Stewardship Council. He is chairman of the Commission on Evangelism of the Methodist Church. Two of his books of daily devotions, "Practising the Presence—a Quest for God," and "Spiritual Hilltops" have had a wide reading.*

of the Christian religion.

Here are some results of a questionnaire that I passed out to a group of eighty-six officials in a western city. Remember that these are officials—the pick of the church membership.

1. Do you have family prayers? The answers tallied: Yes, 32. No, 54.

2. Do you have grace at the table? Yes, 66. No, 20.

3. Do you keep the "quiet hour?" or "morning watch?" Yes, 40. No, 46.

4. Do you read the Bible daily? Yes, 32. No, 54.

5. Do you read the Bible at least once a

week? Yes, 60. No, 25.

These are the best results I have ever found. Certainly there is great ground for concern. Think of officials in the Church who have no "blessing at table," who make no practice of the daily reading of the Bible, who have no daily quiet hour with Christ! How much vital religion can one expect in any Christian who does not set apart some time to commune with God?

#### WHAT ARE THE CAUSES?

The real question that we ought to face is "Why does such a state of affairs exist?" There are a few answers which will be found to be pretty representative: (1) Lack of interest. (2) Discord in the home, with bad temper and spirit. (3) Our hurried life, with the excuse that there is no time when the family can get together. (4) Lack of education on the subject from the pulpit and in the church school. (5) Lack of materials, and education as to techniques, etc.

Lack of interest is probably the trouble most fundamental. It can be finally overcome; but only by persistent education and of course with the help of the Holy Spirit. Isn't this matter of such vital importance as to call us to action? I knew a pastor who became so concerned over the matter of worship and Bible reading in the homes of his congregation that he organized and trained his officials, together with the teachers of the church school, to visit every family in the parish, taking along a booklet of daily devotions, and by actual demonstration showed each family group how easily, either at table or elsewhere, they could, in a very few moments, read a passage of Scripture, listen to the prepared comment, and then at least say together in union the Lord's Prayer. The results were amazing and permanent in that parish. Thus it seems that interest in religious education and worship in the home can be awakened when we really feel the necessity.

The excuse that because of our hurried living there is no time when the family can get together is too tragic for belief; it will not stand up before determined purpose. There is always time for the things we deem vitally important. As



a case in point, I recall a young man who confessed to me that his home life was being threatened as a result of an outbreak of his own bad temper. I asked him if he conducted family devotions. His reply was that they had two little children in the home and so it was not possible! When I challenged his answer, he replied, "O, I suppose we could if we tried hard enough." Of course that was the trouble. They had not tried "hard enough!" Some weeks later a new purpose was born in that father's heart. There is now a family altar and a harmonious spirit.

The question of what is the best time for family devotions has been frequently asked and deserves consideration. While it depends to a degree upon the time when school or work calls, my observation is that the morning time around the breakfast table, *before the meal is served*, is the favorite time. However, some homes find the evening meal-time the more possible. But whatever the choice, that choice should be kept with sacred determination, for real purpose will find it easy. For let us remember that the value of family devotions need not depend upon the length of time involved. A careful check up will show that a really sincere and carefully prepared program of Bible reading, plus a few moments of *silence*, and then the repetition of the Lord's Prayer in unison can be reverently done in three or four minutes.

Of course there are other places than at the table where family devotions may be held. One of America's great statesmen was in the habit of announcing family worship in his home at a certain fixed time in the morning, when the Bible was read and prayers were said. The members of the family always knew that this was part of the family program at a fixed time. As a bit of added interest, the seat nearest the father of the family was given to the child who arrived first.

Perhaps the largest difficulty in conducting family devotions is the lack of training which parents have received for the purpose. Not every one has been trained in selecting Scripture suitable for the occasion and many parents have hesitated when it comes to the item of leading in prayer. Of course all of this can be solved by an educational program pursued by the ministry of the church. Some pastors have been very successful in conducting clinics for homemakers and others who desire to lead in family devotions. Behind all of the helps and suggestions that anyone may give, it ought to be repeated that habits of home worship can only be built up through the persistent exercise of the will. Recall the words of

Bishop Hamilton of Salisbury: "No man is likely to do much good in prayer, who does not begin by looking upon it in the light of a work to be prepared for and persevered in with all the earnestness which we bring to bear upon subjects which are at once most interesting and most necessary."

*Bible reading in a Chinese family.*

## GENERAL WARNINGS

As to the materials there is an increasing supply. That the American churches are awakening to the need of personal and family devotions is indicated by the increasing number of monthly and quarterly periodicals that are appearing for this purpose. *Today*, published by the Westminster Press; *Forward* by the Episcopal Church; *The Upper Room* of the Methodists; *The Quiet Place* of the Baptists and *Day by Day* by the Presbyterian Church in the U.S., are examples. While we can rejoice in these helps, there is a general warning that ought to be given. *There is danger of substituting a pamphlet for the Bible*. It seems to me that the fundamental need is not for a "minute sermon" on some isolated text, but for the presentation of one of the grand passages of the Bible which should be fixed in the memories of every child and adult.

In a closing paragraph I think we can set down some general principles which ought to be observed. First, family and personal devotions should center around the Bible and its message. My experience has shown that no program of personal devotions can be in the end satisfactory that does not include a message from the Holy Scriptures. Second, without discounting the importance of the prolonged Bible study and prayer, it seems true that satisfactory home worship does not depend upon the length of time consumed. Third, the fixing of the time and place is important. When this is done by the common consent of the family group, the decision should stand, and no variation should be permitted. Habit forming is conditioned on continuous performance. Fourth, there should be cooperation in worship. No one person should monopolize the reading or the praying. The most satisfactory grace at table is generally the result of the members of the family group repeating in unison some prayer of thanksgiving. Children should be given an opportunity to cooperate in the program. If the morning or evening prayer is read by one member of the group, all should join together in the great phrases of the Lord's Prayer. Fifth, remember that silence is an important factor in any worship—"Be still, and know that I am God." A moment of silence when each individual in a family group can voice his own petition, to be followed by some prayer said in unison, is one of the most effective ways of reaching the Throne.

If the moral and spiritual quality of our homes is to

be revitalized, we must take upon our hearts such injunctions as this one from the sixth chapter of Deuteronomy: "And these words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."





# Modern versions and arrangements of the Bible

By EDNA M. BAXTER

MISS BAXTER is Associate Professor of Religious Education at the Hartford Seminary Foundation in Hartford, Connecticut. Besides her teaching and supervisory work she has done a good deal of writing, particularly in curriculum materials. Her recent book, "How Our Religion Began," has been most favorably received by progressive church school leaders and parents. She here describes the available versions of the Bible in terms of their usefulness for religious education.

the Revised New Testament. Because the two commissions differed in some of their ways of translating the Bible, the American scholars published their own version in 1901. This excellent revision became known as the American Standard Bible. The text is arranged in paragraphs according to the meaning of the context. Poetry and prose are indicated. The use of valuable manuscripts not available to the commission that translated "The King James Version" makes this later version more accurate—though it is greatly inferior in literary style.

**The Modern Reader's Bible:** the books of the Bible with three books of the Apocrypha presented in modern literary form. Edited by Richard C. Moulton. Macmillan, 1917, 1922.

It presents the text of the English Revised Version with some modifications and in a literary form far ahead of any previous translation. It contains helpful introductory notes. It is published in a one volume edition and also in a two volume edition for schools. The latter is a superior form for use with youth and adults. The style of these books makes the Bible enjoyable and more easily read. Prose appears as prose, and verse is printed as verse. Paragraphs are arranged with some regard to meaning.

**The New Testament in Modern Speech:** an idiomatic translation into everyday English from the text of the resultant Greek Testament. Translated by Richard F. Weymouth and revised by James Alexander Robertson. Pilgrim Press. 1902, 1924, 1939.

This version gives a succinct and clear running commentary while using a more colloquial style of English. Both the form and the translation foster interest in the narrative.

**A Harmony of the Synoptic Gospels for Historical and Critical Study.** Edited by Burton and Goodspeed. Scribner. 1917.

This is based on the American Standard Version but arranges the three Synoptic Gospels in parallel columns for comparison. Mark's order is used and most of Luke's order remains, while parallel passages in Matthew are inserted where they seem to belong. This volume omits John's gospel. It is an exceedingly useful form for the study of the first three Gospels.

**Records of the Life of Jesus.** Edited by Henry B. Sharman. Association Press. 1917, 1921.

The text of the Synoptic Gospels is arranged in three parallel columns. Each gospel appears in its own order while parallel or related materials are inserted in italics and footnotes. The Gospel of John is printed separately with marginal references to relevant materials in the Synoptics.



Leaf from the first printed Armenian Bible, 1666 A.D.

**A**LL ENGLISH translations of the Bible are the result of vast labor by scholars in the comparison of ancient copies of the Bible that have come down from the Hebrew and the Greek and the many old versions that have been translated from these languages. The earliest English version of a part of the Bible was made in the eighth century by the monk called the Venerable Bede. Others followed through the centuries, illustrating the change in language of the people. In 1525 Gutenberg printed two editions of Tyndale's New Testament and since that time new versions have poured from the press.

Numerous attempts have been made to render the Bible in intelligible form and speech. Some of these are listed here.

## TRANSLATIONS DESIGNED FOR ADULTS

**The Bible: The King James or Authorized Version.** Nelson and Oxford. 1611.

Because of the varied editions of the Bible and the changes in the English language, King James I established a royal commission in 1611 to prepare what is our present authorized or King James Version. This version is best known to English-speaking people and is unexcelled as literature. It was prepared by the best scholars of the time. Many words in it are now obsolete and in many ways this translation is less accurate than later and more modern translations.

**The Bible: The American Revised or Standard Version.** Nelson. 1901.

In 1870 a commission of English and of American scholars began work on a translation that was completed in 1881, and known as



**The Shorter Bible: the New Testament.** Translated and arranged by Charles Foster Kent. Scribner. 1918.

This is a straight-forward translation in simple English style that makes it of special use to teachers. There is a running narrative of the life of Jesus from the Synoptics; next, the Teachings of Jesus; then follow The Acts of the Apostles, Paul's Letters, Later Writings; and finally, John's gospel.

**The Shorter Bible: the Old Testament.** Translated and arranged by Charles Foster Kent. Scribner. 1921.

Doctor Kent stated his aim to be the clarification of meaning of the narrative. The neat volumes are attractive for general reading as well as for reference work. They should encourage a more connected reading of the Bible.

**The New Testament: an American Translation.** Translated by Edgar J. Goodspeed. University of Chicago Press. 1923.

Doctor Goodspeed believes that the New Testament should be translated with something of the ease, boldness and vigor of the original Greek because it was not literary Greek, but the form used in the common speech of the days of the early church. This version is printed in the form of a modern book. Older juniors, junior high-school people, and older groups will enjoy this version for reading as well as for reference work. They will feel at home with the form of speech. It would be a decided advantage to have more use made of the Goodspeed and Moffatt translation in church schools and among youth groups.

**The Four Gospels: a New Translation.** Translated by Charles Cutler Torrey. Harper & Brothers Publishers. 1933.

Professor Torrey of Yale believes that all the four Gospels are compilations of lost Aramaic documents. Jesus and his disciples spoke and wrote Aramaic. Professor Torrey believes that the earliest records were in Aramaic and that the original meaning is made clearer by translating the Greek into Aramaic and then changing this into English. After such an enormous task Professor Torrey has prepared the Four Gospels. The literary style and the form of the book encourages the reading of the Gospels as one would read any other connected narrative.

**The Bible: Designed to be read as living literature.** The Old and the New Testaments in the King James Version. Edited and arranged by Ernest Sutherland Bates. Simon and Schuster. 1937.

The text follows the King James Version, except in the case of Proverbs, Job, Ecclesiastes, and the Song of Songs, where that of the Revised Version is used. The editor has presented a consecutive narrative from the creation to the exile, supplementing it by a selection from the Apocryphal I Maccabees in order to complete the Hebrew story down to the time of Jesus. Tedious laws, genealogies, and repetitious sections have been omitted in order to present the ongoing story and to make prominent the greatest of the prophets, the most important narratives about Jesus and his teachings, and to emphasize what seems to have been of immortal value in the writings of Paul. This attractive volume is arranged for laymen, and should be an essential addition to home libraries. The clear print together with the interesting and vital selections from the Bible invite reading and may help to dispel any feeling that the Bible is tedious.

**The Short Bible: An American Translation.** Edited by Edgar J. Goodspeed and J. M. Powis Smith. The University of Chicago Press. 1933, 1934.

This is another shortened Bible which should go far to encourage reading and study of the Bible. Inasmuch as so many people have been confused in their religious thinking by reading without proper background so many and such varied religious ideas and practices as are found in the Bible, this edition promises enormous help for the layman. The various books have been arranged in the chronological order of their composition, so that earlier religious ideas come first and more developed ones later. In this arrangement, the reader is made aware of the development of Hebrew and Christian religious thought. Each book is preceded by a brief account of its origin, purpose and the period in which it was written. Altogether Doctor Goodspeed has rendered an invaluable service to the lay reader. For church schools as well as homes this is an essential book.

**The New Testament: a new translation.** Translated by James Moffatt. Association Press. 1922. Also published by Doran with the King James Version in parallel columns.

This is a favorite translation of the Bible for young people. Indeed it seems to be a most intelligible translation of those parts which children may read or have read to them. The teachings of Jesus become clear and more interesting as does I Corinthians 13.

**The Bible: containing the Old and New Testaments.** Translated by James Moffatt. Harper & Brothers Publishers. 1922, 1924, 1926, 1935.

Since the translation of the New Testament, Doctor Moffatt has worked over it so as to express the original meaning as accurately as possible. He has put the Old Testament also into intelligible English. This is an ideal Bible for all students and readers who wish the best in scholarship.

**The Complete Bible: an American Translation.** Translated by J. M. Powis Smith and Edgar J. Goodspeed. The University of Chicago Press. 1939, 1940.

Two eminent scholars have used the assured results of modern scholarship in translating the whole Bible into the familiar American language of today. Parts of the Apocrypha are also included. This is an attractive book for reference as well as reading. It is commended to church leaders for use in church schools.

**Jesus as Teacher.** H. B. Sharman. Harper & Brothers Publishers. 1935.

This beautiful book of the essential quotations about Jesus found in the four Gospels is an invaluable aid for all who would know about Jesus and his teachings, especially those above twelve years of age. One wishes that every church and home could make these discriminating resources about Jesus available to all youth and adults. Chapter and paragraph captions in red enable the reader to understand clearly the order of events or to find desired passages. For youth and adults wishing to study the essential emphases on Jesus' life and teachings in the Gospels this volume would prove to be interesting and invaluable.

#### EDITIONS DESIGNED FOR CHILDREN

**The Older Children's Bible.** Macmillan. 1924, 1925.

A committee in Cambridge, England, prepared this volume for use with children from seven to eleven years old. It follows the King James Version, with a few slight changes. The print is clear and attractive. The arrangement of the text is unusual. Excerpts from the life of Jesus come first; Part II contains early stories from the Old Testament; Part III is entitled "The Song Book of the Lord Jesus" and contains some Psalms, an excerpt from Isaiah, and the Song of the Holy Children. It is difficult to conceive of young children reading such foreign and difficult material. It is more suitable for youth from eleven through the junior high school. For such groups it offers an attractive approach to the Bible.

**The Little Children's Bible.** Macmillan. 1924.

This is a companion volume of "The Older Children's Bible." It is prepared for children from five to seven, but would seem to be far too old for young children who are so unready for such distant and foreign history. Doubtless many churches which give Bibles to third grade children would find this volume with its large print and convenient size one of the best Bibles to give to children.

*Psalms 23 in the first edition of the Coverdale Bible*

#### The XXII. Apsalme of David.

**T**he LORDE is my shepherde, I can wante nothinge. He feedeth me in a grene pasture, and ledeth me to a fresh water. He quickeneth my soule, and bringeth me forth in the waye of righteousness for his names sake. Though I shulde walke now in the valley of the shadowe of death, yet I feare no euill, for thou art with me; thy staffe and thy shepheard comfort me. Thou preparest a table before me agaynst mine enemies: thou annoyntest my heade with oyle, and fyllest my cuppe full. Oh let thy louynge kyndnes and mercy followe me all the dayes off my life, that I maye dwell in the house off the LORDE foreuer.

10h. 10. 2  
1 Pt. 3. C

Pro. 10. 6



**The Junior Bible: an American Translation.** Edited by Edgar J. Goodspeed. Macmillan. 1936.

This book undertakes to gather up parts of the Bible that may be of interest to young people from ten to fifteen years of age, in the hope that they may develop a fondness for the Bible. The text is the American translation which is designed to be understood by American youth. The form of the book is most attractive in its print, its arrangement, and in its illustrations. A more critical examination of it reveals the choice of New Testament material to be superior to that of the Old Testament. Primitive stories dominate the latter with only the briefest excerpts from the nobler religious aspects of the Old Testament. A great contribution, however, is made to youthful readers through an introduction to each story or separate narrative. Many troublesome questions may be settled if youth have access to such a book. Churches and homes should make greater use of it.

**The Children's Bible.** Arranged by H. A. Sherman and C. F. Kent. Charles Scribner's Sons. 1922.

This large handsome volume with its good print and illustrations has been a favorite edition for children. Two scholars translated portions of the Bible into very simple English. Large sections of it are devoted to the more primitive and dramatic stories of the Old Testament. No attempt has been made to help readers to understand the growth and change in the religion of the Hebrews. There is no background information such as is found in Goodspeed's later book. The New Testament selections seem interesting and fairly well-chosen. One regrets that it is called a Children's Bible because it can scarcely be read by any below eleven years of age and would probably suit junior high school people better than children.

In reviewing the numerous translations and editions of the Bible for youthful and older readers one is impressed with the improvement in the use of current English to convey original meanings, the good print, and the more attractive bindings of many of them. The translations of the entire Bible by Moffatt and also by Goodspeed and Smith are editions of enormous value to students and readers. Due to the confusion of the average reader of the Bible in understanding the growth and change that took place in the long history of the Hebrews, *The Short Bible* edited by Goodspeed and Smith renders a distinctive contribution and should be more widely used. The attractive volume of Sharman's *Jesus as Teacher* makes the Gospel narratives about Jesus interesting and meaningful.

The editions of the Bible made for children are in some instances attractive and helpful. Perhaps there is too little recognition of the problem of presenting an adult style of writing together with a foreign culture, history, and geography to young children. It seems wiser to face facts concerning the limitations of children in understanding and in appreciating much of the original biblical narrative and to encourage interest in the Bible by using simple picture books with authentic Palestinian settings such as Chalmer's *Jesus, Friend of Little Children* and *When Jesus Was a Boy* published by Thomas Nelson and Sons and for older children such books as *Stories Jesus Loved* by Alice M. Pullen, Independent Press, Ltd., London, *The Little Boy of Nazareth* by Edna M. Bonser, or *How One Man Changed the World* by Blanchard.

Children of fourth or fifth grade level may begin to read some parts of the biblical text. The chief difficulty lies in making suitable selections so that young people come to appreciate the growth of our religion and differentiate between the more primitive and the nobler concepts of God, of worship, and of human relations. The religion of many people has been stunted or destroyed by a failure to distinguish between primitive and lofty religion. When such a distinction is made the Bible is full of interest and inspiration for old and young alike.

# The Bible in our everyday life

By SAMUEL J. HARRISON

DR. HARRISON has served five years as a missionary in China; been director of the Wesley Foundation at the University of Michigan for two years, and held the chair of Bible and Religion at Albion College for ten years. He was recently elected the sixteenth president of Adrian College, at Adrian Michigan, a Methodist institution. He has been closely related to many phases of church work. He now represents his church on the Michigan Council of Churches.

THE REVIVAL of interest in the constructive use of the Bible is indicated in *Making the Bible Live*, an excellent book by Georgia L. Chamberlin. Time was when the Bible was the foundation of every home. It was read and committed to memory. But with new discoveries and critical studies, though much has been said about the Bible, we have a suspicion that it is less central in our thought than in a former day. It is well that it is now again receiving new and vital interest. We think so much of the Bible that we publish it in over one thousand languages. We regard it as a classic in literature, drama, and history. But more than a classic, more than the fact that it is much sold, we are interested in finding the results of its use, the effect it has on life.

Two questions need to be answered at this point: one, is the Bible used? and the other, what happens in life when it is used?

## IS THE BIBLE USED?

One conference of one denomination recently made a survey to find out how the Bible was used by church people. The area and the people can be regarded as sufficiently typical of the country as a whole to justify the report of the results here.

A card was prepared and made available to church and Sunday school groups for a "Bible Check Up" on the following points:

I own a Bible  
I do not own a Bible  
There is a Bible accessible in my home  
I read the Bible  
Daily; frequently; seldom; never  
Why?

My only contact with the Bible is hearing it read in public  
My suggestion as to how the Bible might be used more constructively is:

The card then asked for age, denomination, education, whether the person was a regular church attendant or not, whether the Bible was or was not read in his childhood home, and whether it is read or not in his home today.

A typical set of returns showed that of 315 persons, all but twelve owned a Bible and that for these a Bible was available. The tabulation given here shows the degree



	AGE							CHURCH TRAINING ATTENDANCE		BIBLE CHILDHOOD	
	12-18	18-24	24-32	32-40	40-60	60-80	H.S.	Coll.	Reg.	Not Reg.	Read Not Read
Reading Bible											
Daily	1	5	7	4	15	17	16	23	51	1	42
Frequently	8	16	13	12	48	31	33	74	118	11	113
Seldom	4	37	27	9	22	7	18	78	67	38	72
Never	2	10			2		7	6	9	4	8
Not owning Bible	1	7	1	1	1		5	6	5	7	5
TOTAL	16	75	48	26	88	55	79	187	250	61	242

to which the Bible was read by persons of various ages, training, habits of church attendance, and knowledge of the Bible from childhood.

From the reports obtained the committee feels warranted in drawing these four conclusions:

1. The use of the check-up is itself a valuable instrument to bring emphatically before the groups important fact to consider about the Bible.

2. Home reading of the Bible in childhood helps to fix the habit of daily Bible study.

3. Those who read the Bible daily or frequently are more regular church attendants than those who seldom or never read it.

4. The number of young people who are daily or frequent readers compares favorably with older groups.

Scores of comments and suggestions came in on the reports. Some of these are quoted here:

From among those who *never* read the Bible come the comments: "I read it once but now I don't have time." "I am not interested." "My mind is in transition, wherein it has no patience with words written to educate the illiterate by fright."

From among those who *seldom* read the Bible, we have: "Don't understand it." "Neglect and lack of time." "Not interested enough." "Have neglected getting a new edition which makes the reading more understandable." "Have gotten out of the habit since leaving home." "Do not know how to find material I wish to read." "Rush of things." "Too busy." "Not important." "Other things crowd in." From among this group, however, we have fine suggestions: "Establish the habit of daily reading in homes." "Make children conscious of its beauty while minds are formative." "Teach it in the schools." "Teach it as literature." "Supply better helps—modern versions, etc." "Explain it in the light of modern affairs." "Present its personal appeal."

From among those who read it *frequently* we hear: "Read it to your children." "Teach it in schools as well as in church." "Allow time for meditation and quiet when you read it." "Read it with the prayer, 'Open thou mine eyes that I may behold wondrous things out of thy law.'"

From among the *daily* readers we hear these comments: "I find here the standards by which to solve my daily problems." "Because it gives me a knowledge of Christ." "Because I have done it from childhood." "It helps in starting the day right." "It is a source of strength, power and inspiration." Among the suggestions of this group are: "Outline in the Sunday bulletin the readings for the week." "Have a series of sermons on the books of the Bible." "Present it by drama." "Have more leader training classes." "Present the Bible by lectures to service clubs." "Have a

check-up once each year." "Present the Bible by radio." "Have revolving electric display of Bible scenes and customs."

#### WHAT HAPPENS IN LIFE?

When the Bible is used, what happens in life? Does knowledge of it and an understanding of it produce character, or accompany the production of character?

A number of studies have been made to give an answer to this question. The one that perhaps comes closest to the somewhat restricted area of this article is that made some years ago by Professor Hightower.<sup>1</sup> This study attempted to answer the question: Do students in our public schools who have the most knowledge of the Bible have the highest type of moral character? What is the relation between conduct and Biblical information? The study attempts to answer these questions by a series of objective tests, the details of which make interesting reading but are too lengthy to be presented here. It is the results in which the reader will be interested.

The results show, as research people word such things, that "there appears to be no relationship of consequence between Biblical information and conduct." The man who announces this discovery goes on to say that it does not show that the Bible or a knowledge of it has no value in character building. He says that the one thing certain is "*that mere knowledge is not of itself sufficient to ensure proper character growth.*" (Italics ours.)

To some this comes as a disturbing idea. Others will say that it simply confirms what they have long suspected from observing their own and their neighbors' children. All must ask what such facts mean for those who are engaged in Christian education where the Bible has been and still is at the center of all that we do.

From the conclusions reached by Dr. Hightower and the experience of many leaders, certain practical conclusions are reached, for instance,—

Methods of teaching the Bible needed to be switched from an emphasis upon mere knowledge and memorization, which alone do not affect character, over to a *motivation of life* in which information, of course, has its proper place.

This motivation of life grows out of the total situation in life of which the pupil is a part and with which the Bible as a source of content is intimately related. Whether this learning situation is in the home, the church and church school, or the public school, it needs certain qualities that go with effective motivation of life. Such qualities are, a sense of belonging to a happy and enriching group, a feeling of stability and security, satisfaction in making progress in contacts and fellowship with older leaders, a sense of personal worth that comes from a reasonable recognition of achievement.

It is important, therefore, to create these needed qualities in the learning situation where students are, and at the same

(Continued on page 40)

<sup>1</sup> *Studies in Character*, University of Iowa Studies, Vol. III. No. 2, Biblical Information in Relation to Character and Conduct.



# The Revision revised

By JAMES MOFFATT\*

A NEW EDITION of the *American Revised Version* is in preparation, under the sponsorship of the International Council of Religious Education, and will be published sometime after 1945 by Thomas Nelson and Sons. The work was begun in 1937 and it is expected that the manuscripts of the various books will be completed by 1945. Type is being set as the books are completed but the process of translation, typesetting and proofreading is a slow one. The 1881 Revised Version was nineteen years in preparation. The American Standard Bible Committee is composed of distinguished biblical scholars. Dean Luther A. Weigle is chairman and Dr. Moffatt is the Executive Secretary.

THE EDITOR tells me that his readers would be interested to know something about what the Committee engaged in revising the Revised Version of the Bible is doing. At the present stage it is not possible to speak of results so much as of aims, methods, and difficulties, but even these may not be devoid of interest for the religious public.

The Committee is divided into two sections of nine members apiece, one handling the Old Testament and the other the New. At present they meet apart, but naturally the time will come when questions raised by one, affecting the other, will have to be settled in common agreement. Even as it is, there are fundamental matters which arise in both Committees on account of the English language, for example, as used in this country at the present day. Thus the subjunctive is disappearing from contemporary prose. From the translators' point of view, this is regrettable, but it has to be faced.

Again, words have altered their meaning. Thus "corn" has to be rendered "grain." Keats made Ruth stand among "the alien corn," but in this country she has to glean "among the ears of grain." Jesus and his disciples walk through the fields of "grain." Furthermore the associations of certain words or phrases have so compromised them that the translators find them disqualified. "Bounty," for example, has acquired in politics such a sinister association that this useful term for generous or liberal aid evidently can not be employed any longer, although it would have suited several passages. "Unspeakable" is another case in point. Even the Revised Version could print, "thanks be to God for his unspeakable gift"; but apparently half a century has seen this word go down in meaning, and a term like "unutterable" has to be substituted.

The fact is, all translators have to take account of contemporary usage in their own tongue; they often err because they know more Hebrew and Greek than English. One constant problem for those who have to do translation is to make sure of what a word actually means on the lips or in the ears of their readers. Samuel Butler said much that was more witty than wise, but he was more than witty when he insisted that "a translation should hardly depart at all from the modes of speech current in the translator's own times, inasmuch as nothing is readable for long which affects any other diction than that of the age in which it is written." The word "hardly" is not to be overlooked indeed. Hebraisms, for example, in the Old Testament especially, have almost become naturalized, at least in some cases. Yet there are also cases where they confuse rather than comfort the reader. The problem lies in deciding the cases with delicate precision.

One case has proved surprising and perplexing to the Committee. From evidence submitted, it would appear that in some circles the familiar phrase "children of Israel" has been found misleading. Strange as it may sound, certain quarters regard this as suggesting a band of small children following the grey-bearded Moses through the desert, and a better equivalent is asked. In Oriental usage the members of a race or people were called the children or literally "the sons" of their ancestor, who personifies the country. But "sons of Israel" might not appeal to women's societies! "Israelities" or "people of Israel," of course, might be substituted. But these are used elsewhere, and the older rendering, especially in the prophets and psalms, is more telling. We have still to make up our minds whether any change is to be made, and if so what is to be the alternative. I wonder if any who read this article have come across such a misconception of "children of Israel."

Another point of subtle interest is connected with one of the principles of the translation. "Saith" automatically becomes "says." The archaism is dropped. As a rule this improves the version and creates no trouble. But in one crucial phrase it is found to start a problem. "The Lord says" is not always weighty enough for the authoritative sense of the Hebrew or Greek. Something like "the Lord declares" is required. "Says" here is far too colloquial for the context as a rule.

A similar case of difficulty occurs in the New Testament. "Verily, verily, I say unto you" in the Fourth Gospel is a phrase which causes the Committee much trouble. Is it to be left, in spite of its archaic flavour? If not, what adequate rendering can be devised? At present the Committee is uncertain. Here again the words carry a sense of authority, and it is not easy to suggest any rendering which is at once idiomatic English and at the same time true to the deliberate significance of the repeated "Amen." Perhaps this is a case where the words of Dr. A. B. Davidson, the distinguished Hebraist, are relevant. In speaking of the English Reviewers and their task, he wrote that "one element in the Authorized Version which requires delicate handling is the archaic element. The Bible has kept alive many beautiful old words which, but for it, would have gone out of the language. And it is a certain advantage for Scripture to have an archaic cast about it; it makes it venerable, and



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it seems to speak to us a language above that devoted to common things." This does not mean the retention of unintelligible words. Dr. Davidson was the last man in the world to be reactionary. But it draws attention to a principle which might be considered and wisely followed in connection with such phrases as those just mentioned.

It is interesting also to note how the principle of going back, if possible, to the King James Version is working out in practice. Often neither that Version nor the Revised can be followed. Textual evidence itself makes this impracticable. But one notices the Authorized Version being preferred, not because it is the Authorized Version, but because the changes introduced by the Revisers have not proved tenable.

This leads me to point out emphatically that the present revisers are not preparing a wholly new version, any more than those who prepared the King James, or Authorized Version. New renderings are presented on every page, but the first consideration is, Does any change require to be made? Such a commission makes the task of the Committee at once more easy and more difficult than if they had a free hand. The translation which they have in mind is also one which is not only to be correct, clear and natural, as far as possible, but suitable for individual readers who are not students of the original and for use in public worship. The members seek to put into their work the best scholarship available, but they are conscious, or they try to be, that they are writing for the unlearned no less than for the learned. It is their responsibility to furnish a version which is not only literature but religious literature; they have to bring material out of their stores which is both new and old, new data of scholarship and old phrases which have acquired time-honored associations. How far it is possible to preserve the latter alongside of the former without producing a patchwork remains to be seen. But if the object is arduous, it is essential to the supreme function of the English Bible today as it has always been.

## How they came to translate the New Testament

### Dr. Moffatt, for England:

**T**HIRTY YEARS AGO the publishing house of Hodder and Stoughton in London conceived the idea of having the New Testament rendered into English on broader lines than those of the Revised Version. Sir William Robertson Nicoll, the literary adviser of the firm, chose six scholars to submit translations of various parts of the book. But when the specimens were ready, it was found that their methods were so different that there was no possibility of combining them into anything like a homogeneous version, and the project had to be abandoned. Finally Sir William urged me to undertake the task singlehanded. After long hesitation and with serious misgivings I agreed. In 1913 the translation appeared.

February, 1941

The idea I had in mind was to make use of the newer researches into the grammar and idioms of Hellenistic Greek, which, with the recent discoveries of papyri in Egypt, were throwing fresh light upon the language of the New Testament. I had long wanted something in English like Weizsacker's German translation; it seemed to me that some parts of the New Testament, especially the epistles, required to be made more intelligible to the ordinary reader as well as to students of the text. Such was the modest aim which I had before me as I sought to reproduce the grammar and idioms of the text in the light of the newer methods which were now being employed in the study of Hellenistic prose.

The unexpected welcome accorded to the little book in the mission field as well as at home proved that the publishers had been right in their judgment that some such version was required, as a complement or supplement to the standard version of the Church. And such a translation after all is simply a job of window-cleaning in literature.

*The New Testament, a New Translation*, by James Moffatt, D.D., D.Litt. Harper and Brothers, Publishers.

### Dr. Goodspeed, for America:

**I** AM VERY GLAD to state in brief the conditions that call for modern speech translations in general and my own in particular. They are now so numerous that they almost constitute a "movement."

In the first place, discoveries of ancient manuscripts of the Greek Testament have in recent years put us in possession of a much more ancient and original Greek text to translate than was known to Erasmus, Tyndale, Coverdale, or the scholars of King James.

In the second, knowledge of Greek, which was rudimentary in England in the sixteenth century, has greatly advanced, especially through the discovery in the nineteenth century of the method of Comparative Philology, which has transformed the study of language. Furthermore, recent lexicography since 1910 has provided us with no less than seven new dictionaries of the Greek New Testament.

In the third, the discoveries of countless Greek papyrus documents of common life in recent years (especially since 1897) have abundantly proved the strong vernacular element in New Testament Greek. We now know for certain that it was written not in the literary style but in familiar everyday vernacular, the spoken language of common life. And Paul has always been telling us this, for the Corinthians objected to his diction as "rude," and he admitted it and protested that he would never go in for the arts of rhetoric.

And in the fourth, if we are to make earnest with this colloquial quality in New Testament language, and produce versions in informal English, I perceived that British versions, however good, must always be a little off the American vernacular, which as everybody knows differs so much from that of Great Britain. So I undertook to produce a frankly American translation, for American use. After all, there are more readers of the English Bible in the United States than in any other country in the world!

*The New Testament, an American Translation*, by Edgar J. Goodspeed, Ph.D., D.D. 1923. University of Chicago Press.



# We could try that

By FRANCIS C. STIFLER\*

*THERE ARE MANY REASONS why the Bible is not read as much as it should be. One of these that, strangely enough, is often overlooked, is that there are many people in our country who have no copy to read. Among these are not a few who would gladly read it eagerly if they possessed a copy. Such people are found in the neighborhood of many churches. There is no more important service that church schools can render than to see that people in their neighborhoods who would read the Bible if they had one are supplied with at least a portion of the Scriptures.*

## Bibles for the Blind

There are blind people in almost every American community. Through the development of the schools for the blind there is an ever increasing number who are able to read Braille. Many blind people have scanty means and Braille books are necessarily expensive. The American Bible Society through its blind fund is, however, able to supply these books, which cost about \$2.40 a volume, for twenty-five cents each when they are purchased for the blind. This reduces the cost of the entire Bible of twenty volumes to about five dollars, including transportation costs. Last year one Sunday school class purchased for a blind boy in their neighborhood the entire New Testament, which comprises five of the bulky volumes. The cost to the class plus postage was \$1.50. They made the presentation on a special occasion when five members of the class, each carrying one of the big books, presented them in turn to their friend with appropriate remarks regarding each volume. In years to come this same class, as opportunity affords, may present this blind companion with volumes from the Old Testament.

## Bibles in Other Languages

There are foreign speaking people in many industrial communities. Most of these have all too little reading matter in their native tongue. In a suburb of Chicago a few years ago a young peoples' group, after making some preliminary surveys as to the languages used in neighborhoods adjacent to their own, secured from the American Bible Society Gospel portions in Italian, Polish, Russian, Spanish, and English and visited the modest homes of some of their neighbors. They offered the little books with the explanation that they were a part of the Bible which was God's Word and the Book upon which the founders of America built and without whose guidance American guarantees of free opportunity could not very well continue. The religious sanctions of some homes made distribution impossible but in the great majority of cases, not only were the little volumes eagerly accepted but a friendly relationship was established which contributed definitely to the Americanization of the entire community. The American Bible

Society furnishes portions containing the Gospels and Psalms in practically all of the languages used in this country, also, in some languages, little volumes with the English and foreign language in parallel columns.

## Bibles for the Sick

There are hospitals in every community. Convalescent persons in hospitals are almost sure to read the Scriptures if they are supplied. Particularly is this so in the case of a little Gospel portion that is not heavy to hold. In Cincinnati, at Christmas time, for some years church groups have remembered patients in the wards by having placed on their breakfast trays a copy of the Gospel of St. Luke wrapped in white paper with a flower or sprig of holly tied on with a bright ribbon. In other places this has been done on Easter morning.

Similarly young peoples' groups have included in their Christmas carolling the distribution of Gospel portions or New Testaments to shut-ins and others, many of whom are bedridden and therefore welcome the small volumes which they can conveniently read in bed.

## Bibles Build Attendance

Finally the distribution of the Scriptures can, in many places, be made to build up the Sunday school and church that practices it. Some years ago a pastor in Wyoming tried out a plan which he used successfully in three succeeding pastorates. To every child through whose personal efforts a new scholar was enrolled would be given a Gospel portion. As other new members were brought additional books were given. A record was kept so that there would be no duplications.

The pastor reports that during the years he has pursued this plan he has not only given away hundreds of these small volumes, each one representing a member added to his church school, but many times he has seen whole families become regular attendants at church worship and in some instances members of the church, directly through the use of these little Scripture portions.

## Bibles for Other Lands

It is well for every church school to remember that it has an obligation not only to progress in the knowledge of the Bible itself, but also to see that the great book is made available to people who do not have it. Viewed from the broadest angles this may be made the basis of a definite missionary policy for any church school, not only to meet needs at home but needs in the foreign fields as well. In recent years, for instance, the hunger for the Bible in China has become insatiable. The three great Bible Societies working there are utterly unable to cope with the demand. Part of the difficulty is the excessive costs of paper and transportation due to the war. In considering "China relief" as many churches are today, every Sunday school should be thinking in terms of an annual gift for the distribution of Bibles in that great land which may in years to come be one of the strongholds of democracy and a radiant center for the spread of the Gospel.

Funds supplied for this purpose in China go far. There has recently been published in China a beautiful pocket Bible in clear type on thin paper which sells for the unbelievable price of seven cents.

\* Editorial Secretary, American Bible Society, New York City. Schools interested in any of the projects mentioned here should write to the American Bible Society, Park Avenue and 57th Street, New York City.





Above: The Bible man and the Chinese village patriarch



Above: The Bible is the book in greatest demand from the Kentucky "Packhorse Library"



Right: Reading the Ottetela New Testament to Ngandjolo, Ona Yema, and Fundji

Cuts from the American Bible Society

Below: Distributing Scriptures along the jungle roads of southern Thailand (Siam)



Below: The Bible man in a Cairo suburb





# Easter, continued

## A Drama of Ancient Rome

By E. LESTER STANTON\*

### Characters

**SOSIUS:** Captain of squad of four Roman soldiers. He has more medals than the others and a larger, or more ornate sword. Need not be very tall, but vigorous and quick in movement.

**OPPIUS:** Roman soldier; one of the squad

**TIGRANES:** Roman soldier, assistant to SOSIUS. May be the tallest of four.

**DECIMUS:** Roman soldier; fourth member of squad.

**JOHN MARK:** The author of the second gospel. Must be fairly tall, with gentle but strong face. He is far from being the lively fellow that we find in SOSIUS. He must get his color from his solid character. He is a man of great, though quiet, force. His poise should show this, and his deeply friendly smile, and his peace, while the storm goes on about him. The way the others defer to him will help to give him his place. He must become the center of this drama because of his spiritual power.

**JUDE:** Assistant to John Mark; quite a strong character.

**GAIUS:** A Roman citizen; is bare headed and has short hair.

**CLAUDIA:** Roman woman; richly dressed; heavy make-up.

**MARY:** Christian woman. Should be a strong soprano to lead in singing.

**DEBORAH:** Christian woman. Should be a strong alto to lead in singing.

**OTHER CHRISTIANS,** according to desire, and size of stage. Include women and children.

**OTHER ROMAN CITIZENS,** who come and stay, or pass on, as you wish, also according to the size of the stage.

**JOAZAR:** Leader of three Jews. A burly, villainous looking fellow.

**REUBEN:** Second Jew with Joazar.

**THIRD JEW,** with Joazar.

### Costumes

Most of the costumes can be made simply from materials at hand. Plain colors or stripes for the Christians. The Tisot and Copping pictures are authentic guides.

### Time

About 70 A.D.

### Place

Small court off a street in Rome.

### Setting

Arrange semi-circular stage. Entrances only up-stage left and right. At back, and a bit to one side, a large seat like a park bench could be of wood, wrought iron, or simulated stone, with high back. No other furniture except a few stones which may be used for seats. Might build to simulate a fence partly covered with shrubs back of this court.

The lights are fairly bright, giving an outdoor effect. No changes.

A curtain is not necessary.

*Enter four Roman soldiers. SOSIUS and TIGRANES lounge on the large bench. OPPIUS seats himself on a stone. DECIMUS stands guard, keeping watch up and down the street which runs by just back of them.*

**SOSIUS:** *(Rises from bench, surveys companions, looks out over the city, and with great sarcasm says)* I am a hero! *(Laughs loudly, then yawns)* Yes, I am the rising young politician. It is rumored about the city that one day I will be given a province to rule—one of our colonies. And after that, who knows? And why?

**OPPIUS:** You are most zealous in putting down the enemies of the Empire. That is sufficient to gain you large rewards. *(Others nod assent)*

**SOSIUS:** I tell you, my brave companions, it is not quite the truth. Only a crooked arrow could hit a mark at which it was not aimed.

**TIGRANES:** We have heard all this before, but I must remind you to be careful lest the wrong people hear you.

**SOSIUS:** *(ignoring this)* Look at these medals: symbols of bravery. This was awarded at Alexandria. Why? We killed seventeen Christians. Did any one of them fight back? Were we brave? But we must carry this iron because the people like to see it—the gift of the Empire—for our great service. Did these terrible people who are said to threaten the very existence of the Empire offer to resist? Did they not rather smile upon us as though we were their friends? Yes. They even prayed for us, and for Caesar. And then they thanked their God that he had counted them worthy to die. Does that make sense?

**OPPIUS:** Well, we are told to kill them. We are told that they are undermining the Empire. What can we do?

**SOSIUS:** *(ignoring this; fingering his medals)* And these gifts to fame. Won at Athens, and Ephesus, and Antioch, and—but why go on! These sheep that we herd together and slaughter! If they had fought back, I might have got some joy from it. But they make me feel as I would if I were caught robbing a bird's nest. I grow more nauseated with each encounter.

**DECIMUS:** Nauseated! *(nods to self)* That's just the way I need to describe my own feeling. I would not have dared say it if you had not done so first.

**SOSIUS:** They called us friends. What was their word for it?

**OPPIUS:** They called us "Brothers."

**SOSIUS:** "Brothers," so we have killed our brothers.

**TIGRANES:** You have not questioned all this before.

**SOSIUS:** The volcano does not explode until the mountain is full.

**OPPIUS:** *(shields self with an arm, ducks)* Are you going to erupt? *(Companions laugh with Oppius)*

**SOSIUS:** I do not know, *(smiles)* but the pressure is increasing. *(Slight pause)* And did any of you ever wonder where all this business will end? For all our activity we do not seem to make any impression on their numbers. I begin to wonder how many there are of them. It may be they have many secret followers, or they are making many converts. Our weapons are not sharp enough for them. I begin to suspect that we are using the wrong weapons. Why are we hunting them down?

**OPPIUS:** It is the law of the land that all shall worship the Emperor. These Christians refuse. What can we do?

**SOSIUS:** They do not worship him as though he were a god? Is he a god? When he is dressed in full regalia, and is surrounded by his retinue, and the crowd is shouting—then he is a god! But do you forget the time he had a cold in the nose, during the military games last winter? Or that time a little snake bit him at his country home? Did he act like a god? See, I will strut, and I will be a god. But you who know me will know the difference.

**TIGRANES:** You have given word to thoughts which make you an enemy of Caesar.

**SOSIUS:** Will you report me?

**TIGRANES:** Not I, for though I never uttered such a thought, I have felt the same many times. So, if you are a traitor for saying, I am a traitor for thinking. Besides, you are brave. You have many times risked your life for Caesar and the Empire, and I do not believe that you could ever do harm to either. But I am afraid for you, if you do not keep such thoughts to yourself.

*(Cries are heard down the street, left. Commotion. Soldiers look at one another as DECIMUS looks down the street.)*

**DECIMUS:** It looks like a job for us.

**SOSIUS:** We will investigate. *(Rises, straightens tunic and weapons)* A small difference can easily develop into a riot in a city like ours. *(They form two by two to march out, SOSIUS at right of TIGRANES, and the other two behind.)* I hope it is no more Christians. *(March briskly out)*

*(Group gathers from right, inconspicuously, slowly, not all at once. JOHN MARK and two companions come first, others (Christians and Roman citizens) by ones or twos. JOHN MARK is given chief seat on the large bench. Others make a group about him. As each one approaches, he makes a swift sign with his left hand. Hold hand up, forefinger pointed up, and second finger curled across it to make a semblance of a cross. Other fingers and thumb clinched. It is answered each time by some member of the group, or several, but not to make it too noticeable. Besides those listed in the cast, there should be some children, some women, some men with Roman tunics and short skirts.)*

**JUDE:** *(to others)* This is John Mark. He knew many of the apostles. And he has labored with Paul. *(Many "Ahs" and "Ohs" and nods about the group.)*

**GAIUS:** I would know more about this religion. It appeals to me. I have gained access to several groups of Christians but I have difficulty in making up my mind. It is highly dangerous to be a Christian. Even now we might be betrayed, just being here with you, and suffer death for it. *(Looks furtively around)* What can you tell me that will make me a Christian?

\* Pastor of St. Luke's Methodist and Southlawn Community Churches, Chicago, Illinois.



JOHN MARK: I cannot tell you anything which will make you a Christian. It is not that easy. Sometimes I wish it were. You must decide whether you will follow Jesus. It took me a long time to decide. I was not always a Christian.

GAIUS: If I could have known the apostles, surely that would have been enough for me. They would have told me everything and I would have turned.

JOHN MARK: Not necessarily.

CLAUDIA: No? How could that be?

JOHN MARK: It could be, for that was the very case with me.

CLAUDIA: If knowing the apostles would not effect a conversion, what would it take?

(The three Jews enter. Exchange crafty looks. Try to act innocent; edge closer and closer.)

GAIUS: Tell us of your own case and perhaps some light will dawn on us. (Others nod assent)

JOHN MARK: After the crucifixion of Jesus, my mother's home was always open to the apostles. I was just a boy but I remember clearly. My mother was one of the most faithful of their followers. Some of the most important gatherings of the young church were held in our home.

MARY: (looking at JOHN MARK) They will want to hear that the Last Supper was celebrated there, in the upper room. (Crowd shows reaction of excitement at this)

JOHN MARK: Yes, of course. Only Jesus and the apostles were present then. When Jesus went away, after the resurrection, those who remained used to gather there nearly every day and celebrate that supper over and over. It seemed then, as it does now, the most sacred tie between their hearts and the heart of the Master. It was there that the great power of Pentecost fell upon the apostles and disciples, as they gathered for prayer and encouragement and for the Supper sacrament. From that holy place they went forth to make disciples of the peoples of many lands. Stephen went from our home to his martyrdom. It was there I met Paul. The elders of the church brought him there on his first journey to Jerusalem after his conversion.

CLAUDIA: And you were there and did not believe? (Great surprise)

JOHN MARK: To my sorrow, I must say "Yes." Though I was with them, and liked them, their conversation was like a foreign language to me.

CLAUDIA: Perhaps it was your youth.

JOHN MARK: I wish that were the reason, but others younger were faithful.

CLAUDIA: But your mother?

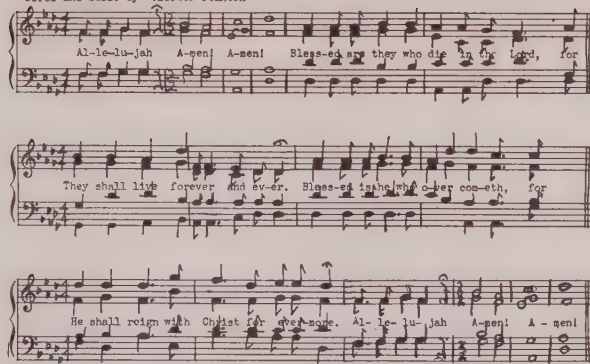
JOHN MARK: I loved my mother, but I could not feel what she felt. I was a great trial to her. Often I would laugh at the faithful and make light of their ways. I suffer now at the remembrance of it.

GAIUS: Perhaps there was desire on your part to understand this faith, and your inability made you feel resentful.

JOHN MARK: You may be right. I suppose I was jealous of those who had found what I was still seeking. Thus I grew to manhood. At my mother's request I went with Paul on his first missionary journey, hoping that I would discover the source of his peace, but I could not find its reality. When he proposed going from the island of Cyprus to the malarial-infested lowlands of Pamphylia in the dead of summer, I rebelled. I argued

# THEY SHALL REIGN

Words and music by E. Lester Stanton



that we could just as well wait until winter when it would be safe. Paul would not wait. He was a driven man. He called himself the slave of Christ. He was! (Slight pause) I left him and went home. (Bows head)

CLAUDIA: But you later traveled with him. How came he to let you?

JOHN MARK: (looking up) Paul was like Jesus. He forgave.

GAIUS: I am consumed with desire to hear what changed you.

JOHN MARK: (softly, and with head bowed) It was my mother's death. Rather, her dying. She was so sure of God—of the world to come. Her eyes were filled with light beyond the knowledge of this world. She had no anxiety, but for me. Watching her leave this world made me realize that the mother I loved was the spirit in her. I came to believe that death could not conquer her. All the other questions were answered. Each piece of the pattern of her faith fell into its place. I believed. I felt the presence of Jesus. For the first time in my life I felt peace, and joy, beyond words. I saw the power of Christ's resurrection revealed in my mother.

(One of the Jews nudges a companion. Taps forehead and shakes head.)

MARY: It was his life in her.

JUDE: And now, in you.

JOHN MARK: This same power may be in everyone. It belongs to all.

(Noise of heavy feet outside. JOAZAR looks out in the direction of the sound, then motions to the other two Jews. They rush up and grab hold of JOHN MARK, JUDE, and others of the companions of JOHN MARK, and are in the act of trying to drag them toward the street as the four ROMAN SOLDIERS enter. All three Jews try to talk to the soldiers at once. A few of the bystanders of the group slip out the other entrance. The Christians are calm and quiet.)

SOSIUS: (raises sword imperiously) One at a time. What is this?

JOAZAR: Distinguished friend of the Emperor, I, your humble servant, came upon these enemies of the Empire, here, in this public place, teaching their seditious doctrines openly, in defiance of the edicts of Caesar, and causing a disturbance.

SOSIUS: We heard no disturbance until we heard you.

JOAZAR: Knowing the purpose of our great ruler toward these abominable outcasts, I faltered not in my duty to the Emperor, and was about to bring these people to the authorities to be dealt with according to

their desserts when, happily, you came along.

(Other Jews nod. Christians remain quiet. Some bystanders seem uncertain and afraid, and quietly vanish out the other exit.)

SOSIUS: If these people are enemies of the Empire, O Jew, how could three of you bring all of them to anyone's attention?

JOAZAR: The fools do not resist. We have had experience with them. They are dumb like cattle. They can be driven.

SOSIUS: (turning to his companions) See, it is as I have said. They do not look like the enemies of anyone, and they do not act like it; and for all our medals we never parried a blow with any one of them. This disturbs me greatly. Can it be that—

JOAZAR: I pray thee, my most—

SOSIUS: (turns fiercely upon him; shakes sword at him) Down on your knees, dog of a Jew. It is the proper posture for your prayers. (Mockingly) I pray thee. I said "Down"—and stay down until I bid you rise.

JOAZAR: (kneels hurriedly) But, sir!

SOSIUS: Close that opening in your face or I will make a wider one in your heart. (Motions with sword)

TIGRANES: This would make a disturbing picture if our superiors came upon us.

SOSIUS: I wonder if it is possible that our people are afraid of these people because they do not understand them. What have they ever done to hurt the Empire?

OPPIUS: We know only what we are told.

SOSIUS: Yes, and we have seen nothing.

REUBEN: If I may be permitted to speak! These Christians make images of the Emperor, and burn them in their secret meetings. They murder Roman officials. They kill babies, and burn them as sacrifices. They do away with the aged. They defile themselves with the basest sins. They perform vile rites before the altars of the gods of Rome. They are in league with evil spirits, and bring plagues upon the people, like that which caused the death of so many children last spring. They bring harm to many, through the exercise of the Evil Eye. They also—

SOSIUS: (threateningly) On your knees, you swine. And learn not to interrupt your betters. If you cannot prove every one of these accusations by good evidence, then, according to Roman law, your life shall pay for it. (Turning to his companions) You will see that it is carried out! (They nod.) (Musingly) I have used the greatest care in searching out evidence for all the crimes with which these people are charged, from Spain to Syria, but have never yet found any

(Continued on page 34)



# Wisdom and vision

## For Ministers, Teachers, and Worship Committees

### HOW TO USE THESE SOURCES

1. Read them all each month.
2. Ask where each selection would fit some work you are to do.
3. Clip and file them topically, if such is your system. (Subscribe for a second copy if you keep a file of the *Journal*.)
4. Circulate these among your teachers if you are a superintendent and they do not have copies of their own.
5. See how these can be used in your lesson for next Sunday—or later.
6. Use this material in your sermon, address or talk.
7. Write for permission to copyright owners before printing in your church bulletin or elsewhere.

### My Country<sup>1</sup>

WASHINGTON AND LINCOLN! Lincoln and Washington! Both must be first. Nature even conspired to give them the same birth-month on the calendar. In them we have the symbol of America . . . Lincoln, stretching his gaunt majesty from log cabin to White House . . . Washington, of the aristocracy, coming down the rugged slope to lift the masses with him to the glory-crowned hilltop . . . America! The land where ambition is the only coat of arms; indifference, the only danger.

### My Church

BEFORE I was born My Church gaye to my parents ideals of life and love that made my home a place of strength and beauty.

In helpless infancy My Church joined my parents in consecrating me to Christ and in baptizing me in His name.

My Church enriched my childhood with the Romance and Religion and the lessons of life that have been woven into the texture of my soul. Sometimes I seem to have forgotten and then, when else I might surrender to foolish and futile ideals of life, the truths My Church taught become radiant, insistent, and inescapable.

In the stress and storm of adolescence My Church heard the surge of my soul and She guided my footsteps by lifting my eyes toward the stars.

When first my heart knew the strange awakenings of love My Church taught me to chasten and spiritualize my affections; She sanctified my marriage and blessed my home.

When my heart was seamed with sorrow, and I thought the sun could never shine again, My Church drew me to the Friend of all the Weary and whispered to me the hope of another morning, eternal and tearless.

When my steps have slipped and I have known the bitterness of sin, My Church has believed in me and wooingly She has called me back to live within the heights of myself.

Now have come the children dearer to me than life itself and My Church is helping me to train them for all joyous and clean and Christly living.

<sup>1</sup> From *Lagniappe*, February, 1940. Published by Row, Peterson & Co., Evanston, Illinois.

My Church calls me to Her heart. She asks my service and my loyalty. She has a right to ask it! I will help her to do for others what She has done for me. In this place in which I live, I will help Her keep aflame and aloft the torch of a living faith.

—WILLIAM HENRY BODDY<sup>2</sup>

### The Lord's Prayer in Modern Versions

By E. Paul Hovey\*

THE TRUE MEANING of the prayer which our Lord taught his disciples is often lost in the familiarity of its words.

The worship leader says, "Let us pray," and heads are bowed. They begin, "Our Father who art in heaven," and in less than thirty seconds the group has said, "Amen." And unless perchance a member of a group accustomed to using the "trespass" version is worshipping with a group which uses the "debtor" version, or vice versa, little or no thought is given to the sixty-five words which are among the best known words in the world.

Yet the very familiarity with these classic versions makes it difficult to change and to introduce into a service any other version of the Lord's prayer. To do so arouses a feeling of lack of reverence in the minds of many. However, many of the newer versions throw as much light and understanding on this section of Scripture as they do on other passages and Christians should come to know these various interpretations of the Lord's prayer.

One method of introducing these newer versions is to construct a responsive prayer using two or more translations. In this way one is not so apt to incur the disapproval of those who cling to the classic versions and also a greater comparison is provided the worshipper. A number of different groupings may be made within the assembly of worshippers using the responsive service which would lend variety to the readings. The common division would be the leader, the men and boys, and the women and girls. This could be varied by having a second leader or a small group, such as the choir, read one of the parts.

A beautiful prayer is obtained by having the leader use the Weymouth translation,<sup>3</sup> the girls use the Moffatt translation,<sup>4</sup> and the boys use the Kahlil Gibran interpretation,<sup>5</sup> as follows:

LEADER: Our Father who art in heaven,  
GIRLS: Our Father in heaven,

<sup>2</sup> Used by permission of Evangelism, Board of National Missions, Presbyterian Church in the U.S.A., 156 Fifth Ave., New York City. Copies printed in color on beautifully illuminated cards may be purchased in any quantity at one cent each.

\* Director of Christian Education, Central Presbyterian Church, Amarillo, Texas.

<sup>3</sup> *The Modern Speech New Testament* by Richard Francis Weymouth. James Clarke & Co., Ltd., London, publishers. Used by permission.

<sup>4</sup> *The Bible: A New Translation* by James Moffatt. Harper & Brothers, publishers. Used by permission.

<sup>5</sup> *Jesus, Son of Man*, by Kahlil Gibran. Alfred A. Knopf, Inc., New York, publishers.

BOYS: Our Father in earth and heaven,  
LEADER: May thy name be kept holy,  
GIRLS: Thy name be revered,  
BOYS: Sacred is thy name,  
LEADER: Let thy kingdom come,  
GIRLS: Thy reign begin,  
BOYS: Come thy kingdom,  
LEADER: Let thy will be done, as in heaven so on earth.

GIRLS: Thy will be done on earth as in heaven!

BOYS: Thy will be done with us, even as in space.

LEADER: Give us today our bread for the day,

GIRLS: Give us today our bread for the tomorrow,

BOYS: Give us of our bread sufficient for the day,

LEADER: And forgive us our shortcomings, as we also have forgiven those who have failed in their duty towards us;

GIRLS: And forgive us our debts as we ourselves have forgiven our debtors;

BOYS: In thy compassion forgive us and enlarge us to forgive one another;

LEADER: And bring us not into temptation, but rescue us from the evil one,

GIRLS: And lead us not into temptation, but deliver us from evil,

BOYS: Guide us towards thee and stretch down thy hand to us in darkness,

LEADER: Because thine is the kingdom, power, and glory for ages to ages sealed in truth.

GIRLS: For thine is the kingdom, and the power, and the glory, forever.

BOYS: For thine is the kingdom, and in thee is our power and fulfillment.

ALL: Amen.

This triple version is effective in emphasizing the meaning of the prayer. It has been said that to have an order understood by all it is necessary to repeat that command three times. A prayer thrice prayed should be in the hearts and minds of those who pray.

Those who wish to experiment could vary the above arrangement in other ways; for instance, by having the entire group read the King James version of the prayer following each phrase, or by using other versions, as the Goodspeed, Lamson, or the Twentieth Century.

The writer is reminded of an experience in which he found the Negro cook seated in the library reading Goodspeed's translation of the Bible. To his inquiry as to what she was doing, her response was, "I 'se reading this 'cause it helps me understand the Good Book better." The purpose of re-introducing the prayer through these other translations is to stimulate thinking about the prayer our Lord taught, that it may find its place in the lives of those who pray using its words.

"People will laugh at me when I say that I have always had great joy in seeing what the Bible has to say on any practical point. But I never knew any big life problem yet about which it did not say a wiser thing than any of the other sources available to me."—WILFRED GRENFELL

"The most impressive political document on the rights of man is the Sermon on the Mount."—EDMUND BURKE



## Primary Department

By Phyllis Newcomb Maramarco\*

**EDITOR'S NOTE:** In changing the body type for the *Journal*, a size was selected for the worship programs which has since been discovered smaller than is desirable. Larger type will be used in future issues.

**THEME:** *What the Religion of Jesus Means to Us*

### To the Leader

The services of worship for March will attempt to lead the children into closer relationship with God through thinking of how God's way was made clear through Jesus' loving life. Perhaps the leader can open new vistas for the children in which they may glimpse ways in which others have carried out God's way. This may lead to self-examination which will help them to be more aware of how they may work with God by living Christian lives in their own simple experiences. Showing love is not just obeying a law. Jesus had spontaneous love for people and complete faith that this was the way of God. He showed love to others, not because the Commandments said so, but because it was the best way to find and work with God.

For her own background enrichment the teacher is urged to read, *The Religion of Jesus*, by Bundy.

### Activities That May Lead to Worship

1. Plan for experiences in Christian friendliness, such as arranging a party for another racial group in your own community.
2. Talk or correspond with a missionary who is showing and teaching Jesus' way of life to others.
3. Save the offering to buy a piece of equipment for a kindergarten in a social center. A set of large hollow blocks is suggestive.
4. Buy some flowers to cheer the children in a hospital ward.

### March 2

**THEME:** *How May We Show Love to Others?*

**PRELUDE:** "Song without Words," by Mendelssohn<sup>1</sup>

The children may enter their place of worship silently, walking two by two. The leader should wait until all is in readiness before announcing the first hymn. Expect all talking and whispering to cease. Conduct the service of worship quite unhurriedly, allowing ample time for thought and evaluation.

**HYMN:** "God is Near"<sup>2</sup>

**LEADER:** The hymn we have just sung tells us that lovely things remind us of God. Loving acts remind us of God, too. Long ago a man named Paul wrote a letter to some friends in the church at a town named Corinth in which he said:

Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up.

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<sup>1</sup> *Play a Tune*, by Glenn and others. Ginn and Co. 1936.

<sup>2</sup> *Primary Music and Worship*, Laufer. Westminster Press, 1930.

Love never faileth.  
Now abideth faith, hope, love, these three; and the greatest of these is love.  
Follow after love.

**LEADER:** Jesus expressed God's love as no other person has ever done. Let us sing a hymn which will help us to remember the stories of his love.

**HYMN:** "Tell Me the Stories of Jesus"

**STORY:**

#### JESUS PROVED HIS LOVE<sup>3</sup>

Every Jewish family makes plans in the spring to celebrate the Passover in their own home. Because Jesus and his disciples had been living together as one family, Jesus wanted very much to eat the Passover supper with them. When supper was ready they all came into the room, tired and warm. They had traveled over dusty roads wearing only sandals on their feet.

Now, in those days when people of Palestine came into a house, there were usually servants to bathe the visitors' tired and dusty feet. On this night there were no servants in the room. Not one of Jesus' disciples offered to take the place of a servant; nobody brought water to refresh the others. When Jesus had thanked God for their food, he and his friends ate their supper.

Then Jesus got up from the table and removed his wide loose coat. He got a basin, a pitcher of water and a towel and started to wash the feet of his friends. They were very much surprised. Peter said, "I'll not let you wash my feet."

"If you really love me," answered Jesus, "you must let me do it to show that I love you." So Peter and the others agreed and Jesus went to each one and removed his loose sandals, poured water over his feet and wiped them with a towel.

When he had finished he asked them all, "Do you know why I did this for you? It is the work you expect a servant to do. I did it because I love you so much. When I am gone, I want you to show your love to each other by doing kind things, just as I have done tonight."

**GUIDED MEDITATION** (quiet music at this time may help to provide an atmosphere of worship):

Think of the kindest thing you have ever heard anybody say or do. (A moment of silence.)

Now ask God to help you to show love to others, even those people whom you now do not like. (A moment of silence.)

**Response:** "Hear Our Prayer"<sup>4</sup>

**HYMN:** "Lord of the Sunlight"<sup>5</sup>

**RECESSIONAL:** "Cavotte," Grieg<sup>6</sup>

### March 9

**THEME:** *Showing Love to Enemies*

**PRELUDE:** "Sarabande" (*First French Suite*), Bach

**INTROIT:** "The Lord Is in His Holy Temple"<sup>7</sup>

**POEM:**

Our dear church was built  
With love and work and prayer,  
So that all the neighbors  
Might find welcome there.  
Source unknown

**HYMN:** "We Worship Thee"<sup>8</sup>

**STORY:**

#### THE FRIENDLY MAN

One day Jesus was traveling along a dusty road in Palestine. He came upon a city called Sychar. Jesus

<sup>3</sup> *From Thoughts of God for Boys and Girls*, 1940. Connecticut Council of Churches. Used by permission.

<sup>4</sup> *As Children Worship*, Perkins, Pilgrim Press, 1936.

<sup>5</sup> *Song Friends for Younger Children*, Blashfield. Vaile Publishing Co., 1931.

<sup>6</sup> *Sing, Children, Sing*, Thomas, Abingdon, 1939.

must have been very tired from his journey, for he stopped at the village well for rest and water. The long walk and the hot, blazing sun had made him very weary, and he longed for quiet refreshment in a cool, shady spot.

Now while Jesus sat on the edge of the well, a woman approached carrying a water jug on her shoulders. It was plain that she lived in the village of Sychar.

Jesus looked at the woman with kind eyes and said, "May I please have a drink of water?"

The woman seemed very surprised indeed. She could see that Jesus was from another town, so she said, "Why do you ask me for a drink? You are a Jew and I am from the country of Samaria. Jews and Samaritans are not supposed to be friendly toward each other."

But in spite of what the Samaritan woman said, Jesus still replied, "Even so, please give me a drink of water."

After this, Jesus and the woman sat together and talked about worshiping God, the Father of all. Then the woman saw that the friendly man was Jesus, so she went hurriedly through the village of Sychar, stopping at this door and that, and saying to the people, "Come to the village well to see Jesus. He has told me great and wonderful things."

So the people came and saw Jesus for themselves. When they saw this pleasant face and heard his message of love, they believed what the Samaritan woman had told them. And then Jesus did the friendliest thing of all. He stayed with the people of Sychar two whole days, teaching and expressing God's love. Jesus loved even those who were supposed to be his enemies. When he at last went on his journey again the people said, "Now we have really seen Jesus, the friendly man who really loves all people."

**INTROIT:** "Lord, Who Lovest Little Children."<sup>9</sup>

**PRAYER:** O God, as we worship thee today, we think of the times when it is so often hard to show love to those people we dislike. Help us to remember how Jesus loved even his enemies. Help us to show that love can overcome hard feelings and dislike for others. We want to live Jesus' way of life. Amen.

**HYMN:** "Doing Friendly Things"<sup>10</sup>

**PRAYER**

**RECESSIONAL:** "Cavotte," Gluck<sup>11</sup>

### March 16

**THEME:** *The Power of Love*

**PRELUDE:** "Thee with Tender Care I'll Cherish," Bach<sup>12</sup>

**HYMN:** "This Happy Day"<sup>13</sup>

**POEM:** "Where Shall We Find God?"<sup>14</sup>

**RESPONSE:** "We Thank Thee"<sup>15</sup>

**STORY:** "Jesus and Zaccheus." (May be found in almost any graded materials)

**PRAYER**

**HYMN:** "Doing Friendly Things"<sup>16</sup>

**RECESSIONAL:** "March," by Handel<sup>17</sup>

### March 23

**THEME:** *How May We Live Jesus' Way of Life?*

**PRELUDE:** "Lullaby," Brahms

**WORSHIP CENTER:**

Have in the center of worship a picture of Jesus showing kindness and love to another. Suggestions are: "Jesus and the children," Cizek,<sup>18</sup> or "Jesus and the Fishermen," Zimmerman. Questions for silent study of picture might include: How does this picture remind you of God's love? What is there in Jesus' face which makes you know that he is friendly? What

<sup>7</sup> Art Extension Press, Westport, Conn.



makes you know the people are happy? Share these thoughts informally following the prelude.

HYMN: "O Come and Let Us Worship"<sup>8</sup>

POEM: "At Work Beside His Father's Bench"<sup>9</sup>

STORY:

#### ANTHONY'S FRIEND<sup>9</sup>

None of the children who worked in the great beet fields in Colorado had time to go to school. All day long, day after day, week after week, during the entire beet season they had to care for beets that would be sent away to be made into sugar. On Sundays the children were so tired they could not go to church school. They had to stay home and rest.

In one of these fields Anthony Carani worked. He was almost twelve, a thin, wiry boy with fine, seeking black eyes. But Anthony was almost always tired. For ten hours a day he stooped over the young beet plants, thinning them out and digging away weeds that grew faster than the plants themselves. Then he had to hoe around the plants to loosen the soil. After a few months when the beets were full grown he had to tug and pull them out of the ground and cut off the heavy tops with a long sharp knife hooked at the end. For six years, for many months a year he had worked in the beet fields. Since there were seven children in the Carani family, the family was always able to get a part of the field to tend—and all the children and their father worked.

For several years Anthony had been having a strange feeling, a sort of hungry feeling that even a good dinner of spaghetti at night could not satisfy. There was something he wanted that he did not have. Sometimes the feeling left him when he was reading the newspaper that his father bought every day. When he was just a little boy he would come to his father and ask him what words meant and he gradually learned to read. Again the longing disappeared when he was not too tired to play with his brothers and sisters. Embedded deep in his heart was a desire for going to school and for play. The longing grew and grew. It was so hard working in the beet fields. How tired he became struggling beneath a blazing sun! And he often cut his hands and knees painfully in chopping off the beet tops.

One day the sun was unusually hot and dazzling. Anthony's eyes ached, and a blue-white mist seemed to shimmer before his eyes. His shoulders and back were exceedingly tired and a mean cut on his knee was stinging with pain.

He picked up a large basket heaped high with beet tops and staggered under its weight as he walked toward the great pile near the gate. Suddenly he bumped into some big moving thing. It seemed that the big basket jumped up in the air and crashed back down on Anthony, almost stunning him. Rough hands shook him, and the angry voice of the overseer thundered out, "You dirty little rat! Are you blind! Can't you see a gentleman right before your eyes?"

Anthony raised his eyes and just then the overseer's hands were pushed aside by two other hands which were big and strong, but very gentle like his mother's and his sister Lena's.

The overseer would have interfered, "Mr. Jacobson, you mustn't bother with this clumsy brat."

Another man walking up said, "Poor kid. But we haven't time to worry with him, Marcus."

Mr. Jacobson looked at them sharply, but his expression was softer and kinder as he turned to the boy. He leaned down and picked up the slim little figure carefully and gently strode across the field with it to a wagon where he laid it. Anthony looked up into the fine, sympathetic face and smiled. But two great tears stood in his eyes as he whispered, "Thank you."

While Mr. Jacobson was bandaging the cuts with his handkerchief, he talked to Anthony and asked him questions. He seemed to understand so well that Anthony let him share that longing deep down in his heart—his desire to go to school. "Maybe it will not be long before you can go, old scout," he said encouragingly.

Just then as one of the laborers was passing, Mr. Jacobson called him and told him to drive Anthony home. "You will be all right in a few days, little man," he said. "You are very brave and courageous. And I shall remember your secret," he added with a more serious note in his voice. Then he clasped Anthony's hand warmly and firmly. No one had ever put the same feeling into a hand-clasp for Anthony before.

As the wagon trundled home the boy thought and thought and wondered where he had heard or seen

the name, Marcus Jacobson. He could not remember.

When Anthony was recovering, he read the newspapers eagerly and carefully every day. One day he saw the name of Marcus Jacobson. What did the article say about him? He had introduced a bill into the state legislature demanding compulsory education for children in the agricultural districts, in the beet fields, and demanding a greatly decreased number of hours that the children were made to work. Anthony followed the papers closely. Finally the announcement came; the bill was passed; the toilers of the beet fields would enter the schools immediately.

Soon after Anthony was well he registered for school too. Now with more time for play and recreation, he no longer felt dull and tired on Sundays. He could go with other boys to the community church school.

On the first Sunday he was there the teacher told a story of a great man. He listened to the rise and fall of her voice and seemed to drink in every word she uttered.

"One day when a great man came to town, the people came from far and near to see and hear him. The officials of the town, the teachers, the preachers—all thronged around him. The children came too and when they tried to get close to the man his followers pushed them aside roughly and spoke to them harshly. 'He doesn't have time to bother with children,' they said. 'Here are important men waiting to have conferences with him.' And they would have sent them home. But the great man stopped them and spoke sharply to them. 'Don't send the children away. I want them here.' Then the children, some of whom had begun to cry, crowded around him."

The teacher stopped abruptly and asked the class, "Who do you think this man was?"

"Marcus Jacobson!" Anthony answered spontaneously, before the others had a chance to reply.

Another boy, who had studied his lesson, said, "Oh, it was Jesus."

The teacher's face brightened into a smile. "Maybe it was Jesus," she said. "Maybe it is Marcus Jacobson."

PRAYER: Close your eyes and fold your hands loosely in your laps. Then think with God of some way in which you can show Christian friendliness to other people.

Response: "If with all your Hearts"<sup>14</sup>

HYMN: "Lord of the Sunlight"<sup>15</sup>

RECESSIONAL: "Moment Musical," Schubert<sup>1</sup>

## March 30

THEME: *Expressing Christian Friendliness*

PRELUDE: "Sunday Morning," Mendelssohn<sup>6</sup>

INTROIT: "The Lord Is in His Holy Temple"<sup>14</sup>

LEADER: Listen to the words which Jesus taught: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might. Thou shalt love thy neighbor as thyself."

STORY: "Where Love Is, There God Is Also"<sup>10</sup>

PRAYER: Use the words of the hymn, "The World One Neighborhood"<sup>11</sup>

HYMN: "Doing Friendly Things"<sup>12</sup>

RECESSIONAL: "Minuet, from *Symphony in B*" by Haydn<sup>1</sup>

<sup>10</sup> "My Bookhouse," Vol. IV. The Bookhouse for Children.

<sup>11</sup> "Singing Worship," Thomas, Abingdon, 1935.

## Junior Department

By Ethel Tilley\*

EDITOR'S NOTE: In changing the body type for the *Journal*, a size was selected for the worship programs which has since been discovered smaller than is desirable. Larger type will be used in future issues.

QUARTERLY THEME: *The Church in the World and in Our Lives*

THEME FOR MARCH: *What the Church Means to Me*

### Aim for the Month

Remembering that juniors have reached an age at which capacity for hero worship and group loyalty is developing rapidly, we chose as our aim for January the attracting of the juniors' loyalty to the church group by stressing Jesus' devotion to his church and the Scripture it taught. In February our aim was to win admiration for gallant and adventurous heroes of the church. Our aim this month is to attract devotion to the church through giving the juniors an understanding of the symbols the church uses and the services it offers.

Most juniors have not yet become bored by their intellects; they are still openly interested in learning new facts and understanding new processes. Let us take advantage of this alertness; let us light sparklers of novelty and vitality in the routine of our church's activities by the way we explain them on these five Sundays.

Make the center of visual attention a large framed picture of your own church if you can secure one. A cathedral picture can be substituted. Under the picture place a long, narrow table on which are rich red roses or

red carnations each Sunday. Juniors love red roses and carnations and Easter lilies. Place the leader's table or pulpit forward at one side and the choir chairs (facing the pulpit) at the other side.

### Pictures

Pictures for pre-session display for the month are copies of drawings found in the Catacombs; pictures of New England and Quaker meeting houses, other types of American churches, and cathedrals and sculptures in cathedrals; and copies of Millet's "The Angelus," Blommers' "Preparing for Church," Upk's "Going to Church in Moravia," Leibl's "Women in Church," Boughton's "Pilgrims Going to Church," Hassam's "Church at Old Lyme," Utrillo's "Church at Villetaneuse," Monet's "Church at Vernon," and Borthwick's "The Presence."

For March 2: "Presentation," by Carpaccio; "Suffer Little Children to Come Unto Me," by W. L. Taylor; "Christ Blessing Little Children," by Hofmann; "Suffer Little Children," by Hole; "Christ Blessing Little Children," by Plochhst; "The Oath of Knighthood," from the Grail Legend series by E. A. Abbey.

For March 9: "The Last Supper," by Leonardo da Vinci, and the same title by Taddeo Gaddi, Bida, Hofmann, and others.

For March 16: "The Lord Is My Shepherd," by W. L. Taylor; other pictures on the Good Shepherd theme; pictures illustrating Christian symbolism in art.

For March 23: "St. Cecilia," by Carlo Dolci, and the same title by Naujok; "Annunciation," by Rossetti, and the same title by Fra Angelico, Hofmann, and others; "The Magnificat," by Botticelli; "Foundling Girls" and "Chorister Boys," by Anderson; "The Infant Samuel," by Reynolds; "St. Mary the Virgin," by Ittenbach; "Praying Hands," by Dürer; "Christ Knocking at the Door," by Hofmann; "Omnipresence of Christ," by Hofmann; "Christ in the Home of the Peasant," by L'Hermite; "Supper at Emmaus," by Rembrandt; "Supper at Emmaus," by Carl Müller; and perhaps Gethsemane pictures.

For March 30: "Charity," by Abbott Thayer; "Christ and the Rich Young Ruler," by Hofmann; and pictures illustrating the work of your church at home and abroad.

Order through your art store or denominational book store.

### Offerings and Service Projects

Continue to make much of the weekly of-

*International Journal of Religious Education*

<sup>8</sup> *Singing Worship*, Thomas, Abingdon Press, and *Hymns for Junior Worship*, Westminster Press.

<sup>9</sup> By Lynn Burns. From "The Pilgrim Elementary Teacher," Copyright, The Pilgrim Press. Used by permission.

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fering and of service projects, avoiding the curse of each. The curse of stressing offerings is competition among groups. The curse of service projects is the habit of being kind officially and dashing about officiously keeping track of each kindness in a certain column of an account book for committee reports. Nobody wants to receive official kindnesses, and it will take a lot of blessing from somewhere to cancel the curse from money collected by the auctioneer's method.

Yet, if the children of your church school do not learn that the church is a great fountain of good deeds by performing good deeds through the church, they will desert the church for secular service clubs when they reach college or office. Too many young people of 1941 were not made to see in the junior department during the winter of 1925 or thereabouts that the church has always been the chief source of benevolence and that a society that allows the springs of its church life to be stopped up will soon have no service clubs at all.

### March 2

THEME: *The Pledge of Allegiance*

PRELUDE: "Träumerei," by Robert Schumann<sup>1</sup>

CALL TO WORSHIP: Psalm 135-1, 2

HYMN: "Holy, Holy, Holy"

RESPONSIVE READING: Psalm 34:1-4, 9-14, 22

Appoint one teacher to be leader for the responses. Announce, "We will read responsively from the Thirty-fourth Psalm." Teachers of the first year juniors can help them find the Psalm in their Bibles—before the service begins if the children are all prompt in arriving.

Do not try to announce what verses you will read. After the reading of the fourth verse, say, "We will now begin with the ninth verse." Give time for less practiced eyes than yours to slide down to the ninth verse and begin reading. After the reading of the fourteenth verse, say, "We will read in unison the twenty-second verse." Pause again for a moment before proceeding.

It is a good practice to set one section of a responsive reading in the center of the children's attention. You want them to cultivate skill in reading responsively. However, while they are learning that skill, they are not grasping the meaning of the passage as a whole. You do not want to turn a worship service into a Bible study period by explaining a passage verse by verse. The reading of one verse with understanding and profit can be assured by the leader's saying, "A poet wrote this religious poem to tell us that if we choose to be God's followers, we don't have to be worried and afraid. Even young lions, the Psalmist says, the ones who are strong and quick at jumping out on the animals they kill for food, may go hungry occasionally; but people who seek God will not lack any good thing."

#### PRAYER:

(Themes: thanks for God's care; petition that we may always choose the act that God approves, and that we may take our place in the line of Christians who carry on the work of the church from one generation to the next.)

HYMN: "Faith of Our Fathers"

OFFERING AND DEDICATORY CHANT OR PRAYER

STORY: (Adapt this story to the custom of your own denomination. For example, in a Baptist Sunday school, let Stephen David be the twins' fourteen-year-old brother. Then let the dinner table conversation bring in the story of a baby cousin who has recently been baptized in a Methodist or Presbyterian church. Consult the ritual of your church for accuracy of details in telling the story.)

#### THE PLEDGE OF ALLEGIANCE

Peter and Patty are twins, you know. Did you

<sup>1</sup> In *The Church School Hymnal for Youth* (Westminster Press, 1934).



## Smaller than a postage stamp

Infinitesimally small, indeed, look these materials which the Presbyterian Church through its Board of Christian Education offers for the use of your Church School. Immeasurably large, however, is their influence in the schools where they have been adopted. Pupil-interest and teacher-ability increase with their use.

If you haven't seen or examined the Westminster Departmental Graded Materials lately, send for the prospectuses, "Teaching the Word of God to Children" and "Teaching the Word of God to Youth." Start your next quarter with the BEST lesson materials available.

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## Westminster Departmental Graded Materials

know that they have a baby brother? He is the darlings, jolliest baby, and Peter and Patty named him. They named him Stephen David for their two grandfathers.

Last week Stephen David was baptized. Patty and Peter could hardly wait for Sunday school to let out, they were so excited about going in for the church service. Stephen David wore a long dress that almost touched the floor. The twins' father and grandfather had both worn that dress when they were baptized.

When you looked at father holding Stephen David, you could hardly believe that he had ever been a tiny baby like Stevie, but grandma said that's what he was.

The minister said, "Will parents presenting infants for baptism come forward?" and father marched down the aisle beside mother, carrying Stevie and looking to Peter and Patty like a king.

There were four babies besides Stevie. The minister spoke to the congregation and prayed; then he asked the parents some questions about training the babies to be good servants of the Lord Jesus. He took Stevie on his arm, dipped his free hand in water, placed it on Stevie's head, and said, "Stephen David, I baptize thee in the name of the Father and of the Son and of the Holy Spirit, Amen." There was another prayer, and the parents went back to their seats. All the babies were good, but the twins thought Stevie was by far the best of the five.

At dinner that day all anybody talked about was baptism. Grandmother Moore told about the time father was baptized, and Grandmother Thomson told about the time mother was baptized.

"Were we baptized?" Peter asked.

"You certainly were," father said. "And I hope the minister didn't get you mixed and baptize you Patricia Lucille and baptize Patty Peter Lawrence."

"Of course he didn't," said mother. "Don't be silly."

"Why are babies baptized?" Patty asked.

"Baptism is a sacrament of the church," Grandmother Moore answered.

"What is a sacrament?" asked Patty.

"Well," Grandfather Thomson said, "before the time of Christ the word sacrament meant the oath of allegiance a soldier took. It was his vow to dedicate his life to his emperor. In the Christian Church a sacrament is the sign of your dedicating your life to God, who is your ruler."

"But Stevie is too little to dedicate his life to God," Patty objected.

"Yes," said mother. "But Christians have always remembered that Jesus said, 'Suffer the little children to come unto me,' so we Christian parents have our babies baptized. Stevie is now a baptized member of the church. When he is older, he will take over on himself the promises your father and I made for him this morning. We call that confirming the baptismal vow. Then he will be not only a baptized member of the church but also an active, responsible member."

"Why did the preacher use water?" Peter asked.

"Water has always been a sign of cleanness," father explained. "The water the minister used was a sign that we are all to keep Stevie's life as clean as we keep his clothes and his skin. We'll all be careful that he does not learn to speak bad words or to be selfish or unkind."

"Well, of course, Patty and I both know that allegiance to God would mean that sort of thing," said Peter. "And if baptism means allegiance, we'll help you teach Stevie."

"Of course we will," Patty said. "But, mother, I was remembering going to church with Cousin Louise. She was in high school and just getting baptized. And the minister put her all the way under the water. Remember?"

## "I HAVE A HOLMAN BIBLE"

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"Yes, Louise's church has a custom different from ours. They do not baptize children till they are old enough to take their own vows."

Grandfather Moore said, "You twins remember the stories of Jesus—how Mary and Joseph took him to the Temple when he was eight days old and gave him his name, and how John baptized him in the Jordan when he was a young man. Being put all the way under the water, as Patty calls it, is immersion; and a Greek teacher told me that the Greek word for baptize really means immerse. Well, Jesus was immersed, and in Cousin Louise's church they believe that Christians should be immersed."

"And nobody gets immersed in our church?" Patty asked.

"In our church, the minister will baptize by sprinkling or by pouring the water or by immersion," father said. "The important thing to remember is that Christian babies must be trained to be Christians and that baptism, whenever it happens, is a vow of allegiance to God, made either by the parents of a baby or by the person being baptized."

After dinner Peter said to Patty, "I've just been thinking, Patty, that you and I are getting to be old enough to take our baptismal vows from dad and mother on our own selves, and look after ourselves—I mean, the way we talk and act."

"Yes, I was thinking that too," said Patty. "You and I ought to be confirming our baptismal vows, or whatever they call it, and make our own vows of allegiance to God. Peter, that would mean not being just a baptized member of the church but be what mother said—an active, responsible member."

"That's what I want to be," said Peter.

"So do I," said Patty. "An active, responsible member of the church."

HYMN: "Just as I Am, Thine Own to Be"

BENEDICTION

## March 9

THEME: *Renewing Allegiance*

PRELUDE: "Passion Chorale," by Bach<sup>2</sup>

CALL TO WORSHIP (spoken or sung by choir):

<sup>2</sup> In many hymnals this is the musical setting for the hymn "O Sacred Head, Now Wounded."

The Lord is in his holy temple:

Let all the earth keep silence before him.

HYMN: "Holy, Holy, Holy"

SCRIPTURE: Twenty-third Psalm (recited in unison)

OFFERING AND DEDICATORY CHANT OR PRAYER

HYMN: "There Is a Green Hill Far Away"

STORY: (Tell about Peter and Patty's attending a Communion service with their parents. Describe the sacrament as it is administered in your own church. Do not imply that the twins are attending as communicant members of the church; for they would, of course, know the significance of the service before participating in it.)

### THE LORD'S SUPPER

At dinner that Sunday the talk was of the Communion service.

"Holy Communion is a sacrament of the church," father said, "Do you remember what a sacrament is, Peter?"

"Of course," said Peter. "A sacrament is a vow of allegiance to your ruler. But that's what you said baptism is."

"Ycs," father said. "Baptism is a sacrament, and so is Communion. When we observe Holy Communion, we reconsecrate ourselves to God. We take a new oath of allegiance to him."

"Why do you drink grape juice and eat little pieces of bread?" Patty asked.

"Communion is a time when the whole congregation shares a common ceremonial meal," father explained. "And we all commune with God. But another name for Holy Communion is the Lord's Supper, because we observe Communion in memory of Jesus' last supper on earth."

"I remember that," Peter broke in. "He ate it in an upper room with his disciples, and right after they ate they went out to a garden named—named—" "Gethsemane," Patty supplied.

"Yes, the Garden of Gethsemane," Peter went on. "And it was there that Jesus was arrested and taken away to be crucified."

"That's right," said father. "And Jesus knew that

would be his last meal with his disciples. And when he served them the bread and wine, he told them—, Well, let's read what he told them. Peter will you bring me a Bible?"

Peter jumped off his chair and brought his Bible from the front hall.

They all stopped eating while father read.

"I'll read from Paul's letter to the church in Corinth," he said. "That is the oldest written story of the last supper we have, for Paul wrote his letter before the Gospels were written, you know. Here it is, First Corinthians 11:23. 'For I received of the Lord that which also I delivered unto you—,' Paul means that he has told them before what he knows about the Last Supper and that he will now write it down for them. 'I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.'"

"Till he come?" Patty repeated.

"All Christians live in expectation of Christ's coming," said mother. "And, indeed, he returns often in spirit to those who expect him. Now listen to your father read Mark's story of the last supper."

Father now read from Mark: (Read Mark 14:12-17; 22-25.)

"But you didn't eat a meal this morning in church," Patty said.

"No, that was a ceremonial meal or a symbol of a meal," mother answered. "In the very early church Christians ate a meal together in memory of the Last Supper. But partly because they got to paying more attention to enjoying the meal than to thinking about God and partly for other reasons they finally decided it would be wiser to have just a sip of fruit juice and a small piece of bread as signs or symbols of a meal, so that all the people would give all their thought to God."

"Jesus himself used the bread and wine as a symbol," said father. "He said, 'This broken bread is my body, and this wine is my blood.' He meant that when we share in the Lord's Supper we share in his life and his love, and we remember that he gave his life to show how much he loves us."

(Here introduce a little explanation of the customs of your denomination and explain that there are a few differences among denominations. For example, in some churches communicants go to the altar and in some they do not; some churches celebrate Communion every Sunday, some celebrate it one Sunday a month, and some celebrate it once every three months.)

"And when you confirm your baptismal vow," father ended, "you are communicant members of the church. That is, you share in the Lord's Supper and you make your own vow of allegiance to God."

"I know," said Patty. "Communicant members are active, responsible members of the church."

"And Patty and I have already decided that's what we intend to be," Peter added. "We're going to join the church and be active, responsible members."

HYMN: "O Jesus, I Have Promised"

PRAYER AND CHORAL RESPONSE

BENEDICTION

## March 16

THEME: *The Symbols of Allegiance*

PRELUDE: "Adagio," arranged from Mendelssohn's "Songs Without Words," No. 9<sup>3</sup>

CALL TO WORSHIP:

Leader: How amiable are thy tabernacles,

Oh Jehovah of hosts!

Response: Behold, O God our shield,

And look upon the face of thine anointed.

In unison: Jehovah God is a sun and a shield;

Jehovah will give grace and glory.


HYMN: "God Speaks to Us in Bird and Song"<sup>3</sup>

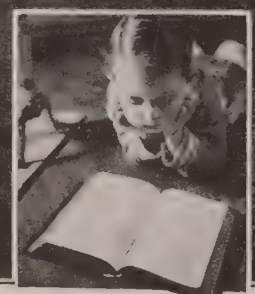
CONVERSATION:

### SYMBOLS

A Boy Scout uniform or a club pin is a symbol. The American flag is a symbol. The cross is a symbol of the church. Draw attention to symbols in your church, such as altar, altar rail, pulpit, wood carvings, stained glass windows. Use this service to cultivate reverence for the Bible as a book and for the pews and aisles of the church. The reason for the reverence is that these material things are symbols bearing sacred meanings.

<sup>3</sup> In Hymns for Junior Worship (Westminster Press, 1940).





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See *The National Geographic Magazine* for December, 1940, Plate VIII and pages 741-742, for the symbolism of the gifts of grains of corn as tokens. Speak of our gifts as tokens of loyalty.

Notice the symbolism in this morning's Call to Worship and in the hymn "God Speaks to Us in Bird and Song," in the Twenty-third Psalm and other Scripture passages familiar to the children, such as the house of many mansions, the vine and the branches, the bread of life, the light of the world. Speak of the symbol of baptism, the symbol of the Lord's Supper, the symbol of the water in the former, and the symbol of bread and wine in the latter. Perhaps you will quote from Lowell's *The Vision of Sir Launfal*. (See quotation in program for March 16, Senior and Young People's Departments, this issue.)

See the worship program for the junior department for February 9 in the January *Journal* for symbolism in art of the Catacombs. If you can darken your room and use a projector with picture post cards and pictures cut from magazines, show copies of paintings, sculptures, and cathedrals. For example, an aerial view of Salisbury Cathedral shows clearly its shape as a cross, since it has more ground around it than most cathedrals have. Show pictures of saints which include the symbols of the characters (as the winged lion for St. Mark and the eagle for St. John). See *Art and Character* by Albert Edward Bailey (Abingdon Press, 1938), pages 23-36, and the books listed under "Symbolism" on page 37 of that book. Juniors will enjoy a picture of the west front of Bath Abbey if any of your friends have brought back a post card of it from a trip to England. Souls are climbing the ladder to heaven; some are receiving wings near the top, some are barely hanging on to a rung, and some are pitching headlong to the depths.

Read the hymn "The Church's One Foundation," and discuss the symbols mentioned in the hymn.

HYMN: "The Church's One Foundation"

PRAYER

OFFERING AND DEDICATORY CHANT OR PRAYER

## March 23

THEME: *Benefits of Allegiance*

PRELUDE: "Prelude," by Chopin, Opus 28, No. 7<sup>1</sup>

CALL TO WORSHIP:

Bless the Lord, O my soul;  
And all that is within me, bless his holy name.

DOXOLOGY: "Praise God from Whom All Blessings Flow"

PRAYER

READING: "Canticle to the Sun," Hymn of St. Francis of Assisi<sup>4</sup>

Speak of the Vernal Equinox and the joy of primitive people when the sun comes north to a country not equipped with central heating units. Relate the symbolism in the canticle to last Sunday's conversation.

HYMNS AND CONVERSATION:

Let the children know ahead of time that there will be a period this morning for singing the music of the church. Perhaps one group will chant part of the *Magnificat* or the *Gloria Patri* to illustrate very old hymns. Give most of the singing time to songs of the children's choice, expressed before the opening of the service.

Speak of the benefits derived from Christian living and from the Christian church. You may wish to use the old illustration of removing the church from a picture of a town, and then removing all that goes with the church, Christianity brought belief in the worth of the individual, in the worth of women and children and slaves, Christianity brought pity and help for helpless sufferers. Though education and hospitalization seem now to be secular activities, they are expressions of a Christian civilization. With the church goes the Christian home, anything that might have been a Christmas gift, most of the beauty spots in the town. Three pamphlets published by the Board of National Missions of the Presbyterian Church in the U.S.A., 156 Fifth Avenue, New York City, may help you. They are "Why Join the Church?" by Harmon H. McQuilkin; "Our Church," by Theodore F. Savage; "What the Church Means to Me," by Raymon M. Kistler.

OFFERING

BENEDICTION

## March 30

THEME: *The Obligations of Allegiance*

<sup>4</sup> In *New Hymnal for American Youth*, p. 318.

PRELUDE: "Duke Street," by John Hatton<sup>5</sup>  
CALL TO WORSHIP: Psalm 67:1, 7.

HYMN: "God Loves His Children Everywhere"

SCRIPTURE (by a junior, introduced with "Paul wrote"): Romans 10:12-15

HYMN: "In Christ there Is no East or West"

SCRIPTURE (by a junior, introduced with "Jesus said"): Matthew 28:19, 20

HYMN: "His Own Church" ("Long Ago the Friends of Jesus")<sup>3</sup>

<sup>5</sup> The tune setting of the hymn "Jesus Shall Reign."

# Intermediate Department

By Frances Nall\*

EDITOR'S NOTE: In changing the body type for the *Journal*, a size was selected for the worship programs which has since been discovered smaller than is desirable. Larger type will be used in future issues.

THEME FOR MARCH: *What the Church Means to Me*

The worship services for this month will help the junior high students to appreciate the church of today—its beliefs, its ritual, symbols, and its work for individuals and the world community.

Bibliography for the leaders: *Church Music in History and Practice* by Winifred Douglas, *Lytic Religion* by H. Augustine Smith, *Symbols in the Church* by Carl Van Treck and Aloysius Croft, *Christian Art* by C. R. Morey, *Training for Church Membership* by E. A. Kernahan, and *The World Mission of the Christian Religion* by W. C. Barclay.

For motion pictures, see those listed on page 32 under Senior and Young People's Department.

## March 2

THEME: *How Music Helps Me Worship*

PROCESSIONAL HYMN (by robed choir):

"Holy, Holy, Holy"

CALL TO WORSHIP:

Leader: Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

Group: O come, let us sing unto the Lord;

Let us make a joyful noise unto the Rock of our salvation.

Let us come before his presence with thanksgiving. And make a joyful noise unto him with psalms.

PRAYER: Dear Father, thou who hast taught us that where thy followers meet, there thou art in the midst of them. Be present, we pray thee, in this thy church's worship, that our praise in song may be in thy name, and that we may put thee first in everything we say and do. In thy name, we pray. Amen.

Prayer Response: "Hear Our Prayer, O Lord"

WORSHIP CENTER (Have the altar covered with a white cloth and on either side of the open Bible place lighted white tapers. Let the robed choir form a semi-circle on either side of the altar.) An intermediate speaks:

The worship theme for this month is "What the Church Means to Me." Today we are considering "How Music Helps Me Worship." Let me ask: What is worship? It is the giving of one's whole self to the glory of God. As we become more aware of God's presence, we think less of self and become more anxious to adore him through prayer, praise, and actions. Through music one can give better expression to inner feelings, for rhythm and melody make the spoken word more sincere, more meaningful, and intensely vital. Our choir will now show us how the

\* Evanston, Illinois.

DRAMATIZATION OR STORIES: Adapt material you can secure from your own mission board. Include material for the home field, the foreign field, and European relief work.

HYMN: "Our Church" ("Our Church Proclaims God's Love and Care")<sup>3</sup>

OFFERING

Dedicatory Hymn: "Our Gifts We Share" ("Thy Work, O God, Needs Many Hands")<sup>3</sup>

PRAYER

Christians from the time of Jesus until today have praised God through music.

PRESENTATION OF HYMNS (by members of the choir):

At the Time of Jesus. In the synagogues and the Temple, music was used to worship God. The Old Testament is our oldest song book. As I read these Scripture references will you all try to find them—the first to discover the reference may read the passage. They are: Psalms 67:1; 92:1-4; 98:1; and 103:1.

In the Early Christian Church. The oldest melody that has come down to us is "Gloria Patri" which was written in the second century. (The pianist should play it.) After the persecutions ceased the Christians set to work to compose music for their service. They established a song-school in Rome, out of which developed the music of the Mass that can be heard today in Catholic churches. One of these songs is "Te Deum Laudamus" "We Praise Thee, O God" (which the choir should sing). Another is "The Day of Resurrection" which was written in the eighth century by John of Damascus. He was a leading political figure in that city but, tiring of corruption, he entered the monastery of Mar Saba near Jerusalem and wrote church music. This Easter hymn is his masterpiece and has been sung for over twelve hundred Easters in many thousands of churches.

HYMN (sung by all): "The Day of Resurrection"

PRESENTATION OF HYMNS (continued):

Hymnody of the Early Protestants. With the Reformation came a change in church music. Instead of the Latin chant, hymns were written in the language of the people. The melody was rhythmical, and harmony acquired a prominent place. With Martin Luther congregational singing was introduced so that each person individually could praise God instead of the choir doing it for him. Luther published the first Protestant hymnal containing eight hymns, four of which he had written himself. The best known is "A Mighty Fortress Is Our God" which became the theme song of all Protestantism. It is based on Psalm 46:1, 2, 3, 11. (The student should read this.) The melody of this hymn has been used as a basis for several operas and symphonies. Many other evangelistic hymns have been written since Luther's time by such persons as Isaac Watts and Charles Wesley. (Suggest that the group look at the index of their church hymnal to find the authors and the dates of some of the well-known hymns.)

HYMN (sung by whole group): "A Mighty Fortress Is Our God"

PRESENTATION OF HYMNS (continued):

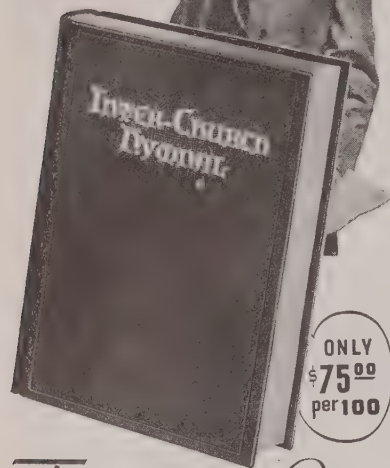
Psalm-Hymns of the Protestants. Several Protestant denominations revived the singing of the Psalms as was done in the early Christian church. The oldest English psalm-hymn, "All People That on Earth Do Dwell," was written in 1561, and has been sung continually for three and a half centuries. It is based on the hundredth Psalm (which the group should repeat together). Shakespeare mentions it in one of his plays (Merry Wives of Windsor, Act II, Scene 1).

HYMN (sung by choir): "All People That on Earth Do Dwell"

Modern Hymns. After the era of stately hymns and psalm-singing came a period of evangelistic song-writing. Many churches today still use these gospel songs, but there is a swing back or leap ahead, we would rather say, to hymns that are better music and more meaningful. The current favorite among young people of many churches is "We Would Be Building" which was written in 1933. (Suggest that our hymnal is really a history of Protestant hymn-writing and let the group select the modern hymns.)



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HYMN (sung by all): "We Would Be Building"

OFFERING: For a modern hymnal for the department and to buy for a mission church the latest hymnal for boys and girls.

RESPONSE: Dear Father, bless thou our gifts. Thou hast shown us what is good, help us, we beseech thee, to perform what thou dost require. Help us sincerely to praise thee in song and to enable other boys and girls to worship thee through music. Amen.

RECESSIONAL (by choir. The two leaders carrying the lighted tapers): "To the Knights in the Days of Old"

### March 9

THEME: *How the Beauty of the Church Helps Me Worship*

CALL TO WORSHIP: Quartet singing. "The House of Prayer." Student repeats: "The Temple of God is holy, and such are ye." (I Corinthians 3:17)

HYMN: "Houses of Worship" from *Singing Pathways*

WORSHIP CENTER (Have large Cross on the altar, on either side of which is a seven-branched candlestick): *Intermediate speaks.*

Today our worship theme is "How the beauty of the church helps me worship." On our altar we have three of the church symbols which help us think of God. The seven-branched candlestick is a symbol of the Old Testament for it was one of the prominent fittings of the Temple (see Exodus 25:31, 32, 37). The lighted candles are a symbol of Jesus, who was called the Light of the World (see John 8:12). The cross is a symbol of Christianity, for Jesus was not defeated by the cross but arose from the dead and lives today in the lives of people everywhere. Since the first Easter the Cross has been the symbol of the followers of Jesus.

SCRIPTURE (to be read in turn by two students): Matthew 16:15-18; I Corinthians 1:17-18; Hebrews 12:1-2; and Ephesians 2:16-22.

HYMN: "Joyful, Joyful, We Adore Thee"

TALKS ON CHURCH ART AND SYMBOLS (by four students):

*The Church Building Helps Us Worship.* The first Christians met in homes for their services but when the persecutions ended they started to build churches in which to worship. The first were box-like structures patterned after the Roman Basilicas (public halls of exchange). These were Romanesque style of architecture. Next they copied the round domes of the East, making the doors and windows all arched. St. Mark's of Venice is a notable example of this Byzantine architecture. During the late Middle Ages the Gothic cathedral evolved with its high pointed spires, roof, and windows, all pointing upward so that the worshiper's thoughts would be led to God. Notre Dame Cathedral in Paris is a splendid example of Gothic architecture. (The speaker should study the architecture of his own church and point out in what ways it helps him to think of God.)

*Beautiful Pictures Help Us to Worship God.* (Place on the altar the copy of "Jesus and the Children" by Copping, which may be obtained from The Westminster Press, Witherspoon Building, Philadelphia, Pennsylvania for five cents): There are hundreds of beautiful pictures about Jesus which help boys and girls to think of him. One of these is owned by the Council of Religious Education in Dayton, Ohio. It is "Jesus and the Children" painted by Harold Copping. This picture portrays a modern scene, as if Jesus were walking down a street in America and met a couple of boys who were teasing a small girl. He picks up the little girl and talks to the older boy who has sold all his newspapers and to the younger one who still has his to sell. The older girl with her bag of books listens intently to what he is saying. (The pupil should tell what he thinks Jesus is saying. A picture in your own church school room may be interpreted instead of this one.)

*Symbols Help Us Think of God.* On our altar, as has been explained, are three of the most used symbols of our church. I would like to mention three others. They are: The letters I H S (In Hoc Signo, In this sign) are found on many altars and baptismal

fonts. This reminds us of the writing that Constantine saw in the sky which he interpreted as an invitation to become a Christian. It carries the same meaning for us today. In many churches the six pointed star, called the Star of David, is used to represent the power of God which reaches to all corners of the earth. On the Communion table is often carved a sheaf of wheat to represent the Lord's Supper. The grain is to remind us of the rich blessings which God will give those who follow him.

*The Beauty Within Us.* We can have a beautiful church building rich with meaningful symbols and beautiful stained-glass windows, but unless we really love God the church is dead and meaningless. If we cannot control our tempers, our hurt feelings, and our dispositions we ruin the effect of the beauty of the church. As Minot J. Savage says:

Seek not afar for beauty: lo, it glows  
In dew-wet grasses all about thy feet;  
In birds, in sunshine, childish faces sweet,  
In stars and mountain summits topped with snows,

Go not abroad for happiness: for see,  
It is a flower blooming at thy door.  
Bring love and justice home, and then no more  
Thou'lt wonder in what dwelling joy may be.

Dream not of noble service elsewhere wrought;  
The simple duty that awaits thy hand  
Is God's voice uttering a divine command,  
Life's common deeds build all that saints have thought.

In wonder-workings, or some hush aflame,  
Men look for God and fancy him concealed;  
But in earth's common things he stands revealed,  
While grass and flowers and stars spell out His name.  
MINOT J. SAVAGE<sup>1</sup>

HYMN: "Life Has Loveliness to Sell"<sup>2</sup>

PRAYER: That each pupil may radiate the joy and beauty of Jesus

Response (by choir): "O Lord and Master of Us All"

### March 16

THEME: *What the Sacraments Mean to Me*

PRELUDE: "Holy, Holy, Holy"

OPENING SENTENCE: He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve (Luke 22:26)

HYMN: "O Jesus, Once of Nazareth Boy"

WORSHIP CENTER (Have the Communion Table set for the Lord's Supper) *An Intermediate speaks:*

Last Sunday we were thinking about our church symbols which help us worship. Today we are considering two of the symbols of church membership—Baptism and Communion. Our worship center today is the Communion table on which are the bread and the grape juice. Our minister is with us to answer any questions which we may have. First, we shall consider "Why do we need to be baptized?"

DISCUSSION OF BAPTISM (by two students and the minister):

*Jesus Was Baptized* (The student should describe Palestine of Jesus' day emphasizing that the people were hard pressed under a foreign ruler, and that they were looking for someone who would help them.) John the Baptist was one of these people who believed in reform. He drew around him a little band of followers who lived in the desert, eating only locusts and honey. He went up and down the Jordan River preaching, "Repent ye; for the Kingdom of Heaven is at hand."

Many people came to hear him and those who were interested in reform were baptized in order that they might be ready to enter into this kingdom of heaven. Jesus was among this crowd of people in their gay Oriental robes and headresses. His face was tanned with the sun and the wind. His muscles were hardened by the years in the carpenter shop. His eyes burned with a strange new fire as he listened to his cousin, John as he said—(Read Luke 3:4b-6. As the student reads this Scripture, which continues to Luke 3:14, all the group should read aloud what the People said in Luke 3:10b, and what the Publicans asked in verse 12b, and what the Soldiers said in verse 14). John became more violent in his attacks on the wickedness of his day as he said—(Read Luke 3:7-8a). He wanted to throw a bomb into the crowd, hoping that some

<sup>1</sup> From *Hymns and Songs of Christian Comradeship*. Published by the Abingdon-Cokesbury Press. Used by permission of W. E. J. Gatz.

<sup>2</sup> In *New Hymnal for American Youth*.

smug Temple priest would see his faults, or a rich farmer, who mistreated his slaves, would see his misdoings and decide to reform. The people became interested and asked (*Group reads Luke 3:10b*). John answered (*Luke 3:11*). The Publicans asked (*The group reads Luke 3:12b*). John answered (*Luke 3:13*). The soldiers asked (*The group reads Luke 3:14a*), and John answered (*Luke 3:14b*).

The people could not resist John's message and flocked to be baptized as a sign that they wanted to be numbered among those who were working for better things. How thrilled Jesus must have been with the thought of telling his friends and neighbors that he was going to join this movement for justice and righteousness. God, too, rejoiced when his son decided to help bring in the Kingdom of Love (*Read Matthew 3:13-17, emphasizing verse 17*).

**What Baptism Means to Me.** Let the student show that Baptism today, as in the time of Jesus, is a pledge with God that we are going to help him make the world a better place in which to live by being more like Jesus ourselves. (The student might tell about his own baptism and what it meant.)

**What Baptism Should Mean.** The minister should read and explain the meaning of the Baptismal covenant, and answer the students' questions.<sup>3</sup>

## HYMN: "Now in the Days of Youth"

DISCUSSION OF THE LORD'S SUPPER (by two students and the minister):

**The First Lord's Supper (An impersonation):** Let a student pretend he is John Mark, a young boy in whose home the Last Supper was held, and describe it as if he saw and heard what was happening (*John Mark probably did, see Mark 14:51*). The student should base his description on Mark 14:1-26 and John 13:4-17.

**What the Lord's Supper Means to Me.** A student should show that Jesus wanted all his followers to partake of the Lord's Supper (as Paul tells in I Corinthians 11:23-26). It helps us to remember Jesus; it is a time in which we can talk to God very intimately, and an opportunity for making important decisions. (The student should tell what the sacrament means to him.)

**What the Sacrament Should Mean to Us.** The minister should read and explain the Communion ritual as the class follow it in their hymnals. The minister should explain the meaning of the bread and grape juice and that the pupils should consider the sacrament an opportunity for worship. (A question period should follow the minister's talk.)

## HYMN: "I Bind My Heart This Tide"

PRAYER (by leader): That all the group may truly worship through the sacraments of our church.

## March 23

THEME: *What My Church Means to Me*

CALL TO WORSHIP: "The Lord is in His Holy Temple"

SCRIPTURE (read by a student): Luke 4:16-21; 22:39-41

HYMN: "May Jesus Christ Be Praised" or "O Master of the Loving Heart"

WORSHIP CENTER (Have the picture of "Christ in Gethsemane" by Hofmann on the altar with white candles on either side of the picture):

### ANOTHER REFUGEE

Kurt was to sail on the morrow as a refugee from a bomb wrecked city to a peaceful land where he could enter high school without fear of death-hoovering explosives. Just when Kurt was the busiest dashing from one friend's home to another to say goodbye, his mother asked him to go to the basement of the church to see a picture. Kurt could think of nothing more stupid, but since this was to be his last day at home for a long, long time he said that he would go.

He hurried across town to the church and asked the janitor to let him see the picture in the bomb-proof cellar. The sexton told him which basement room it was and that the door was open. He rushed down the creaking stairs and crept along the lonesome, dark corridors of the church basement. Finally he reached the door and opened it, but he saw someone kneeling in prayer so he closed the door quietly.

Five minutes passed and he looked in again, but still the person prayed. After another ten minutes he

<sup>3</sup> The article, "When Children Join the Church," in the January, 1941, number of the *Journal* may be helpful in the interpretation of both baptism and the Lord's Supper.

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decided to enter. To his amazement he discovered that the person praying was the figure of Christ in the picture. He was intrigued by the work of the artist. As he examined the picture more carefully he noticed the lines of worry on Jesus' face. Why was Jesus worried, he asked himself. Jesus was not afraid to die. This worried Kurt.

When he got home he asked his mother about the picture. She explained: Jesus had worked so hard healing, preaching, and teaching and now that he was leaving his work to his followers, he was afraid they would forget and leave the work undone.

Kurt's eyes brightened. Again he hurried back to the church. Standing before the great picture he straightened his shoulders and said "Dear Jesus, you can count on me not to forget." Then remembering only the radiant light from Jesus' face he walked slowly homeward in the dusk. Now he was not afraid to go to a strange land, or to learn a new language for he knew Jesus would not forget.

TALKS (by four students): "What My Church Means to Me"

1. To me my church means worship.
2. To me my church means education—learning about Jesus and his way of life.
3. To me my church means friends—both young and old.
4. To me my church means learning to live my best.

## HYMN: "I Would Be True"

PRAYER: For the boys and girls who are refugees from hatred and death

OFFERTORY HYMN: "Thy Work, O God, Needs Many Hands"

CLOSING SENTENCE: Whosoever would be first among you, shall be servant of all. Mark 10:44.

## March 30

THEME: *What the Church Means to the Community*

PROCESSIONAL: "I Love Thy Kingdom, Lord"

OPENING SENTENCE (by choir): Acts 1:8

HYMN: "The Church's One Foundation"

SCRIPTURE (read by a student): Matthew 10:7-8; Philippians 2:2-5; and Isaiah 61:1-2

PRAYER: That the members of the church may carry on Jesus' work of looking after the needy and oppressed in their own and the world community.

WORSHIP CENTER (have a picture or replica of your own church on the altar with a lighted candle on either side): Our worship theme today is: "What the Church Means to the Community." The following dramatization will show us some of the projects which the church is sponsoring.

DRAMATIZATION (by six students):

### MOTHER CHURCH AND HER CHILDREN

*Mother Church:* My, I am all a dither. All my children are coming home for Easter. Some have been very successful, some still need my care, but I love them all. Here comes Public School now.

*Public School (A smartly dressed young man):* Mother, I thought perhaps you would not recognize

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me—I have changed so much since I lived under your roof. We don't study the Bible as much as when you taught us, but we study engineering, dress making, and typing. Really, I am very efficient. I thank you, Mother, for giving me such a fine start.

*Hospital (girl, dressed as a nurse):* Mother, dear, thank you for helping me so much. I could be self-supporting if I just doctored rich people, but I help everyone who is ill. Many cannot pay me a dime. Often they need medicine and care the most.

*Mother Church:* Yes, daughter, you are doing a fine work. I am proud of you. I shall not forget.

*Orphan Boy:* People call me an orphan but I am really not an orphan since you have given me such a wonderful home. I get just as good care and have just as much fun as if I had a real mother and daddy. Thank you for adopting me.

*Foreign-born American (dressed in Indian or Chinese clothes):* Dear adopted mother, we were all so frightened when we came to America, but you sent your daughter, the deaconess, to see us. She invited us all to come to church where we learned to speak English, as well as the American way of doing things. Now our whole family are loyal American citizens. Thanks to you.

*Missionary:* Dear mother, I didn't miss the boat this time. I'm early for the Easter celebration, aren't I? Thank you for sending me to India. Mother, if you could just realize what Christianity means to the people of that great country, you'd send more of your children abroad. We have hospitals, schools, agricultural experiment stations, and churches. We do appreciate your help, so much, thank you.

*Mother Church:* My, I'm glad you all got here a little early for Easter so I can get a good visit with you before the rest come.

## TALK (by student): "What Our Church and Its Members Do for Our Community"

The pupil should find out to what organization in the community the members of the church belong, as Rotary, Lions, Women's Club, P.T.A., Girl or Boy Scouts, Camp Fire, and Business Men's Club, etc.

He should also report how the churches in the community have created public opinion against poor movies, taverns, slot machines, and indecent literature. How they have helped to clean up the town or township government, improved the streets and parks, worked for a better fire fighting equipment, prater water supply, and safety regulations for bicycle riders and school children, whether they go to school by bus or walk across dangerous intersections.

OFFERING: That the church may continue these needed projects.

Offertory Response: "We Give Thee But Thine Own"

BENEDICTION: Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth (II Timothy 2:15)

RECESSIONAL: "O Where are Kings and Empires Now"

## Senior and Young People's Departments

By Mary Viola Roberts\*

EDITOR'S NOTE: In changing the body type for the *Journal*, a size was selected for the worship programs which has since been discovered smaller than is desirable. Larger type will be used in future issues.

THEME FOR MARCH: *What the Church Means to Me.*

### For the Leader

Leading up to Easter, the worship services for this month are to deal with the theme: "What the Church Means to Me." A place has been allowed in two services for the pastor of your church to speak to the young people. This will accomplish two things: it will give the pastor an opportunity of taking a definite part in the worship of his young people, and second, he will be able to handle the two subjects of baptism and the Lord's supper as the polity of your denomination teaches it.

### Motion Pictures

The following motion pictures are suitable for use with the programs suggested for this month:

*The Hours of Trial*, from the *I Am the Way Series*. Reel 8. (Jesus' last supper with his disciples.) Silent, 16 mm. Rental, \$2.25. From Harmon Foundation, 140 Nassau St., New York City; Ideal Pictures, 28 E. 8th St., Chicago; or Religious Film Cooperative, Emory University, Georgia.

*Churches and Cathedrals*. 1 reel, 16 mm. Sound. Rental \$1.50. From Cutlorn Films, 35 W. 45th St., New York City; or Y.M.C.A. Motion Picture Bureau, 347 Madison Avenue, New York City.

Consult denominational headquarters for films on home and foreign missions and welfare activities.

\* Director of Religious Education of the First Methodist Church, La Grange, Illinois.

## March 2

The First Sunday in Lent

THEME: *My Church and Lent*

PRELUDE: Londonderry Air—An Old Irish Air.

CALL TO WORSHIP: "God is a spirit: and they that worship him must worship him in spirit and in truth." "O come, let us worship and bow down. Let us kneel before the Lord our Maker."

HYMN: "O Son of Man, Our Hero"

SCRIPTURE: Matthew 4:1-11

MEDITATION:

### THE VOICE OF LENT<sup>1</sup>

The Lenten season is widely observed. Millions of people throughout Christendom, with considerable formality and commendable sincerity, keep Lent. Lent commemorates the forty days' fast of our Saviour in the wilderness, described in the fourth chapter of Matthew. The word Lent in an old Anglo-Saxon word meaning spring. The connection is obvious: the commemoration comes in the spring, therefore the name spring is given, which is Lent. There is still another and better connection: spring is the time of the renewal of the earth, the promise of the soil. So Lent is the period of the renewal of the spirit. I believe in the observance of Lent. I have not always felt thus. In my youth and earlier ministry, I had a rather superior attitude toward Lent, and something of disdain toward those who kept Lent. My argument was—the Christian life is not a matter of seasons, but of the entire year. If a thing is worth doing for a few weeks, why not all the weeks of the year? Now, of course, such an argument is utterly illogical. Monday is a good day, exactly as good as Sunday. Yet we set Sunday aside as a special day, and call it holy, the day of the Lord. Lent is the Sunday of the spirit. The danger of Lent is the danger of every similar movement, secular or religious, the danger that it may become a mere formality, utterly meaningless, rather than an upheaval of life, a mighty stirring of the deeps, a time when "deep calleth unto deep." Lent has a voice.

### CONSIDER

The voice of Lent says, Consider. Consider the life of Christ. Lent is given us for this particular purpose, that we may consider him. Consider his life in its entirety; his unique birth; his dedication in the Temple; his growth through boyhood and youth; his healing touch; his sympathetic ministry; his service to the poor; his love of the little children; his relationship with his disciples; the upper room, dark Gethsemane; the betrayal kiss, the crucifixion; the resurrection—consider these things. You have considered

<sup>1</sup> From *Chancel Windows* by Bruce S. Wright. Copyright 1933. Used by permission of Abingdon-Cokesbury Press.

them? Yes, so have you strengthened your body with food and provided clothing to keep you warm, but the process must be repeated over and over again, for food sustains but a few hours, and garments wear out. Lent is the time for the strengthening of the soul with spiritual food; it is the period of the renewal of the garments of the spirit. Consider your own life in the light of the life of Christ. Are you tempted? So was he, and he will help you in your temptation. Do you sorrow? He too sorrowed and is able to give you comfort. Are you lonely and disheartened? He had a like experience and will be your comrade. Does fear dominate your life? He said, Fear not. Consider others in the light of his life. When one looks at Christ he must look at others. Looking at others he will see them not as a mass of people, but as individuals. Considering Christ, you will say with John Oxenham:

"Blessed are they that have eyes to see.

They shall find God everywhere.

They shall see him where others see stones."

### CONCENTRATE

Lent says, Concentrate. In the spring the agriculturist concentrates on the task of sowing, in the summer on cultivation, in the fall on harvesting. Youth is the time to concentrate on right habits of thought, study, and conduct. Much of our energy and time, perforce, must be concentrated on visible, tangible things. We have to live. But life is more than meat and the body than raiment. Lent bids us concentrate on the things of life that are more than the plus things of life. A friend of mine wrote these lines:

"Time to make money, time to hoard wealth;

Time to court honor, time to gain health.

Time to be famous, time to be fair;

Time to seek pleasure, no matter where.

But no time for worship, no time for God;

No time to follow where saints have trod.

No time to study the word of grace;

No time for running the Christian race."

Lent says, take time!

### CONSECRATE

Lent's voice is heard in a final climatic word, Consecrate. This is the logical third step. If you consider and concentrate, you are bound to consecrate. Any other result makes Lent a mockery. Better not observe Lent at all if the observance does not lead to deeds, duty, and action. A young man stood before a picture entitled, "The Man of Galilee." He looked at it long and earnestly. Then he was overheard to remark, half aloud and half to himself, "Oh Man of Galilee, if I can help you do your work in the world, I want to do it. Man of Galilee, you can count on me." Let the voice of Lent be your voice:

I consider

I concentrate

I consecrate

Man of Galilee, you can count on me.

### RESOLUTION:<sup>2</sup>

"By God's help I highly resolve—

To fight manfully for self-control against my besetting sin.

To do this day some kind deed for someone else.

To shun association with bad companions.

To try to help others by understanding, sympathy, and cooperation."

HYMN: "I would Be True"

PRAYER:<sup>3</sup> (To be read in unison or given as a benediction. If used in the latter way substitute "we" for "I" throughout.)

As the Master studied in the wilderness in order that he might plan his life in harmony with thee, so I seek to know thy will, O Father. May these days of Lent be the high tide of my religious life. Help me to take time to think of thee and to study and pray that I may learn to live a nobler life. May this season bring me closer to Jesus' ideals. Let me lose my life for his sake and follow him whole-heartedly, serving as he served and daring as he dared.

I pray that I may be a full-fledged disciple of Christ. I dedicate myself to follow him. Amen.

<sup>2</sup> From *Challenge and Power*, by Wade Crawford Barclay. Copyright, 1936. Used by permission of Abingdon-Cokesbury Press.

<sup>3</sup> From *A Boy's Book of Prayers* by Robert Merrill Bartlett. Copyright, the Pilgrim Press. Used by permission.

## March 9

THEME: *My Church and the Sacrament of Baptism*

PRELUDE: "The Church's One Foundation"

OPENING THOUGHT: Read first stanza of "The Church's One Foundation"

HYMN: "Jesus Calls Us"

SCRIPTURE: Matthew 3:13-17; Matthew 28:19  
SOLO OR QUARTET: "Lord as We Thy Name Profess" (No. 176 *New Hymnal for American Youth*).

MEDITATION: "The Significance of Baptism for Youth"—by the pastor.

PRAYER: By the pastor

CLOSING HYMN: "Now in the Days of Youth"

## March 16

THEME: *My Church and the Sacrament of the Lord's Supper*

(If possible use Leonardo da Vinci's "The Last Supper" as a center of worship.)

PRELUDE: "Tis Midnight and on Olive's Brow"

PRAYER (All uniting):

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Jesus Christ, our Lord. Amen.—(A Book of Common Prayer)

SCRIPTURE: Matthew 26:17-30

HYMN: "Break Thou the Bread of Life"

MEDITATION: "The Significance of the Lord's Supper for Youth"—By the pastor

SOLO: "He Was Despised"—Handel; or

QUARTET: "Into the Woods My Master Went" (No. 119 *New Hymnal for American Youth*)

CLOSING MEDITATION: From *The Vision of Sir Launfal*<sup>4</sup>

And the voice that was softer than silence said,  
"Lo, it is I, be not afraid!  
In many climates, without avail,  
Thou hast spent thy life for the Holy Grail;  
Behold, it is here—this cup which thou  
Didst fill at the streamlet for me but now;  
This crust is my body broken for thee,  
This water his blood that died on the tree;  
The Holy Supper is kept, indeed,  
In whatso we share with another's need;  
Not what we give, but what we share,  
For the gift without the giver is bare;  
Who gives himself with his alms feeds three,  
Himself, his hungry neighbor, and me."

CLOSING HYMN: "When I Survey the Wondrous Cross"

## March 23

THEME: *My Church and My Community*

PRELUDE: "Where Cross the Crowded Ways of Life"

OPENING THOUGHT: We and our church are one. Without us our church can do nothing. We are the hands and feet of our church. We are its mind and its heart. Our church serves the community as we serve it.

HYMN: "O Master, Let Me Walk with Thee"

SCRIPTURE: Mark 10:35-37; 41-45

PRAYER:<sup>5</sup> (Leader)

O God, the God of all goodness and of all grace, who art worthy of a greater love than we can either give or understand; fill our hearts, we beseech thee, with such love toward thee that nothing may seem too hard for us to do or to suffer in obedience to thy will; and grant that thus loving thee, we may become daily more like unto thee, and finally obtain the crown of

<sup>4</sup> From *The Vision of Sir Launfal*, by James Russell Lowell. Copyright, Houghton Mifflin Co. Used by permission.

<sup>5</sup> From *A Pocket Manual of Prayer*. Copyright, Standard Publishing Co. Used by permission.

life which thou hast promised to those that love thee; through Jesus Christ our Lord. Amen.

HYMN: "O Brother Man, Fold to Thy Heart Thy Brother"

MEDITATION: (Leader)

### THE CHURCH THE BODY OF CHRIST<sup>6</sup>

If Christ died, how can he live again? If he rose again from the dead and ascended into heaven, how then can he be alive in the world to work and serve a needy humanity?

It is not possible here in all of fullness to answer these questions. There are mysteries we do not understand, and forces at work we cannot fathom.

But this much we can say, and with firm conviction—Jesus Christ is in the world and at work as long as the church is in the world and at work, for the church is the body of Christ.

When you see the church sending missionaries to proclaim the gospel to frontiers and foreign lands—you see Christ in action.

When you observe the church pointing people to God in the neighborhood, and calling men to seek the Better Way—you see Christ standing in our midst.

When you find the church championing the cause of the needy—you see Christ walking again among the poor and lowly.

When you witness the church building hospitals and places of refuge for the widowed and orphaned—you behold Christ healing the maimed and the sick, and providing care for the neglected and sorrowing.

When you notice the church standing for truth and righteousness, for love and unselfishness, as over against falsehood and sin, hatred and greed—you are once again watching the Master of Men as he drives the money changers from the temple and denounces the representatives of oppression and selfishness who sit in the seats of the mighty.

HYMN: "Rise Up, O Men of God"

CLOSING MEDITATION: "Jesus Christ—and We" ("Christ has no hands but our hands")

## March 30

THEME: *My Church and the Individual*

PRELUDE: "Findlandia," by Sibelius

CALL TO WORSHIP: Psalm 8:1,3-6,9

HYMN: "Joyful, Joyful, We Adore Thee"

SCRIPTURE: Matthew 10:28-31

READING: Dr. William Henry Boddy, who before his death this past year was minister of the Westminster Presbyterian Church of Minneapolis, left the following tribute to his church. (See "My Church," page 24)

HYMN: "I Love Thy Church, O God"

MEDITATION: (By Leader)

### THE CHURCH A FELLOWSHIP<sup>6</sup>

The church is a great fellowship of believers. In the church the Christian finds himself surrounded and supported by persons of kindred minds and spirits. To be a Christian outside of the church is a lonely experience. But a Christian within the fellowship of the church finds himself reinforced by his fellows in the faith. When temptations come, our friends in the church give encouragement. When discouragement prevails, their voices have a hopeful tone. When sorrow smites us, they bring comfort. And if hunger or homelessness be our lot, the people of the church offer food and shelter.

Through the centuries this closely-knit fellowship of the church has enabled it to ride out of the storms which have broken over it. Where isolated Christians standing alone would have been beaten down by lashing tempests, the church with its millions of adherents tied tightly by bonds of love and fellowship has survived.

A survey of a typical American city revealed that a large percentage of newcomers, when moving into a strange community, go first to the church in search of new friends and fellowship.

Church people are not without their faults and limitations; they are beset with many human frailties. Yet, by and large, in the church one finds oneself in the midst of people more friendly, more clean minded, more honest, more generous, more reverent, more interested in the best elements of life, than any other group. This is no more than should be expected

<sup>6</sup> From *When Youth Worship* by J. Gordon Howard. Copyright, the Bethany Press. Used by permission.

<sup>7</sup> In *International Journal*, October, 1940, page 25; also in March, 1939, page 33.

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PRAYER: Let us pray. O God, we thank thee for this church of ours that we know best, this church to which we come each Sunday. We are grateful for the help and inspiration we receive from it. We pray for the friends we have made through the church, our teachers, our pastor, and our comrades. May all we do contribute to the harmony and well-being of our church and community, and may the spirit of Christ ever grow stronger in us all. We pray in Jesus' name. Amen.

CLOSING HYMN: "Blest Be the Tie that Binds"



## Easter, continued

(Continued from page 23)

confirmation. Now you! (Pointing to JOAZAR) "Great Friend of the Emperor," what is your charge against these people?

JOAZAR: May it please you—

SOSIUS: It will please me most if you will be brief.

JOAZAR: (more humbly) These people were haranguing the people—

SOSIUS: Haranguing is a large word. It is your word. Stick to the facts, and leave their interpretation to your superiors.

JOAZAR: They were teaching the people that Jesus, whom the Roman power had

crucified, arose again from the dead. They said—

SOSIUS: Enough from you. Scum of the earth! We shall hear it direct from them. (Turns to JOHN MARK) I have had much dealing with your people, and would know more about this faith. (Courteously) Would you be so kind as to tell us, as well as you can remember, what you were teaching these people?

JOHN MARK: (dominates this scene) Sir, according to our faith, which I take it is not new to you, we were talking about the resurrection of Jesus from the dead—he who was crucified by the Romans, being delivered to them by his own countrymen. We were telling the people that neither he nor his followers could be destroyed by death. Jesus arose. The evidence, at this date, might not appeal to you. But the proof of it is in the lives of those who follow him, even now.

SOSIUS: (raises hand) I— (Drops hand, as though changing his mind)

JOHN MARK: If you doubt the resurrection, I must confess that I shared your doubts for a long time, in the face of greater evidence than you could have known. I lived with the first apostles. My mother was a Christian. I knew Peter and John. I traveled for a while with Paul, who said: "I live, yet not I, but Jesus Christ lives in me." Still I did not believe.

SOSIUS: Would you tell us more about that man Paul?

JOHN MARK: I deserted Paul one summer when he was going to a disease infested country because I was afraid of dying. Jesus and his resurrection were not yet real to me. It was after that that Jesus came into my life. He is alive to me. His life is in me, and I know that I shall never die. My spirit is his, so it is not very important what men may do with my body. After this, I again became a companion and servant of Paul. For years I attended him wherever he went. I was with him, here in Rome, when he was beheaded.

SOSIUS: My God, man! I was there, too! It was there that I first began to doubt the sense of killing the Christians. But forgive my interruption. Proceed, sir!

JOHN MARK: I was telling the people that the resurrection was greater than something which happened just to Jesus. It is a fact for all who receive him into their hearts. He is born in them and his life is immortal. With his coming, comes love, for he is love. As Paul used to say: "Now we know that we are passed from death unto life, because we love the brethren." The power of the resurrection is just the power of the spirit of God in Jesus and in all who receive him into their hearts. It is the power from God to live the eternal life, both now and forever. We see the resurrection every time a child of God dies unto sin and begins to live the eternal life of goodness and love with Christ. Is this clear?

SOSIUS: It may not be quite clear, as yet. There is so much to it. But from your appearance, it is a magnificent faith. Would that I

might find it. I desire it, but it eludes me. Tell me, what must I do to be a Christian? (Humbly) I may not succeed, but I must try.

JOHN MARK: God is love. Love to Jesus was supreme. He taught it and lived it. If you would be his follower, you must love. As you say, you may not succeed all at once, but you can begin now. (Smiles)

SOSIUS: Whom shall I love?

JOHN MARK: (with an expansive gesture) Everyone. (Looks about on all, and then, kindly and intently, at SOSIUS)

SOSIUS: (visibly struggling with this; looks alarmed, incredulous) Everyone?

JOHN MARK: Everyone! (Looks very tenderly at Sosius, remembering his own struggles)

SOSIUS: (with a wave of the hand toward them) Even these damned Jews?

JOHN MARK: Jesus was a Jew. I am a Jew. There are many kinds of Jews, as there are of Romans, and others. This love which we must have does not depend upon them, but upon us. (Short pause) God, our Heavenly Father, loves us in spite of our unworthiness. As we read: "Herein is God's love proven to us, in that while we were still sinners, he gave Jesus to die for us." Love within us is the condition of our discipleship. It is not easy.

(SOSIUS is bewildered. Takes time. Others watch him. Two of his companions nudge each other. Jews cringe. Do not dare to interrupt. SOSIUS finally looks over the crowd.)

SOSIUS: I could love this Jesus, (very slowly and with head bowed) but—

JOHN MARK: First you will love Jesus, and then you will learn to love everyone, because you love Jesus.

SOSIUS: (head still bowed, slowly) Love. (Looks down at sword. Lays hand carelessly on the hilt, then unfastens it from his belt and lets it fall. JOAZAR moves as though to rise, then looks at the other soldiers who still have their swords and settles back again) You must love him, for you risk your life for him every day.

JOHN MARK: That is what we mean by the power of Christ's resurrection: when we cease to be afraid of losing our bodies, and fear only that we shall fail Christ. Only the life of love is eternal. We hate only what we fear. When love comes in, fear goes out. Then we know the Peace of God.

(SOSIUS is lost in thought)

GAIUS: (to JOHN MARK) Sir, if I had the peace which shows in your face, I'd think I were in heaven.

JOHN MARK: You would be. That is heaven. That is eternal life, now as well as hereafter, to know the love of God, and to walk with Christ.

SOSIUS: (goes slowly to JOAZAR. Touches him gingerly on the arm, motions him to rise. JOAZAR cringes, fearing some trap.) Rise! (Motions other Jews to rise, also. Points to JOHN MARK) Do you see this man? He loves you—you, who sought to have me kill him. Do you understand that? (Voice rising)

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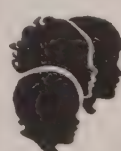
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JOAZAR: (*fearfully*) No sir! He is a puzzle to me. (*Others nod*)

SOSIUS: No more than you are to me. You, a Jew, bring him, another Jew, to me, a Roman, that I might kill him because he is a follower of Jesus, another Jew. Tell me! Did this man or any Christian, ever harm you, or anyone you know?

JOAZAR: No, sir.

SOSIUS: You accused him to me for the hope of a reward. (*Pauses*) Jesus is a Jew. You are a Jew. Why aren't you a Christian? This Jesus is just too much for you. (*Shakes head in bewilderment*) But see! My hatred of you has died. This man is responsible.

JOHN MARK: Not so, my good man. It is the Spirit of Christ growing in you. It is eternal life growing in you.

DEBORAH: Glory be to God!

SOSIUS: (*turning back to JOAZAR*) Sir! (*Hesitates, looks back at JOHN MARK*)

JOHN MARK: (*inclines head toward JOAZAR and says simply*) Brother.

SOSIUS: (*swallows hard, looks speculatively at JOAZAR and says very tentatively*) Brother (*Then more firmly*) Brother! I am going to be a Christian. I wish you were coming with us, for I desire your company. You would test me. I feel sure that if I could learn to love you, I could love anyone. (*Stops abruptly and turns, says excitedly*) By Jupiter! (*quickly puts hand to mouth and looks at JOHN MARK with a question in his eyes*)

JOHN MARK: Christians do not need oaths. (*SOSIUS looks so disappointed that JOHN MARK smiles*)

SOSIUS: I shall write out my resignation to the Senate and take it immediately. (*Reaches inside his tunic and withdraws official looking paper and large black crayon or pencil. Writes. Others wait. Show interest in various ways. Turns to TIGRANES*) See, I have recommended you as my successor.

TIGRANES: I will never succeed you. You and I have been in too many adventures together to be parted now. If you are going to try being a Christian, I am too. And you must not take that message to the Senate. It will mean your death, without a doubt. I will take it myself. (*Reaches for it. OPIUS also tried to get it*)

OPIUS: When you get over quarreling about that paper, I will take it and see that it reaches its proper destination. I am afraid I would not make a very good Christian, so there would be little lost.

DECIMUS: (*This action must move fast, or it will seem tame*) As the last to join this company, I should be commanded to carry out such a commission. If you will not command me, I will request this as my right. Give me the message. (*Reaches for it*)

SOSIUS: (*raises hand, imperiously*) I am your captain. But have I ever asked anyone to do what I was afraid to do? I will take this message myself. (*Others start to remonstrate. SOSIUS raises his hand for silence.*) No more words. (*Turning to JOHN MARK*) Sir, the Romans do not deal tenderly with those they kill. It may be my long service will save me, but if not—(*lets voice trail off; recovers quickly*). I have witnessed the burial services of a Christian. The words were wonderful, but the music—it makes me homesick for something I have never known. Do you understand that, Sir? (*JOHN MARK nods, slowly*) If I kneel here, would you and your companions perform that service, for me? It would be company for me on this journey—probably my last.

(*JOHN MARK looks over his little group. They nod to each other. He steps forward, lifts eyes to heaven, and says*)

JOHN MARK: Glory be to God. Amen! The Lord God the Omnipotent liveth, and reigneth, world without end. Amen! (*Chorus of Amens*) In the midst of this life, we are in sin, and sin, when it hath conceived, bringeth forth death. Jesus came that we might have life, and that sin and death might no longer have dominion over us. Jesus said: "I am the resurrection and the life." Paul said: "Ye are not to mourn overmuch at death, as those who have no faith." Blessed are they who have died in the Lord, for their lives are hid with Christ in God. John saw the heavens opened, and the multitudes of the redeemed about the throne of God, singing and full of joy; and they worship him and give glory to the Son, for the life of the

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And all who love the light and serve the Lord shall reign with him for ever and ever. Amen! (Chorus of Amens. JOHN MARK starts the first note of the song. Others join in. Bystanders watch the faces of JOHN MARK and his companions, as though getting the words from them. Finally it is a full chorus. The three Jews slip away one at a time, slowly)

(The Song, see page 23)

SOSIUS: (rises, still holding to his message. Turns to say farewell to his companions. OPIUS wipes his eyes with back of hand. DECIMUS, back to audience, head bowed, shoulders shaking. SOSIUS starts to say farewell to TIGRANES)

TIGRANES: (taking SOSIUS by the shoulders. Shows great love) Perhaps all of us should go together with that message. It seems to

include us all. Let us ask our Leader. (Turns to JOHN MARK as does SOSIUS. All wait expectantly for his reply)

JOHN MARK: Christians are not afraid for their lives. But they do not run into danger. There are other ways of announcing your decision to the proper authorities.

OPIUS: Exactly. We could send by messenger.

SOSIUS: That is well. (Pause. Then reaches into his tunic for writing materials again and, brightening up, says) I have a better plan. (Writes hurriedly, then slowly takes off his helmet, lays it down, a bit back. Takes off coat, still keeping the paper in his hand. Others begin to follow his example. Make this very informal. Removes sandals. They make a little pile of all their military equipment, leaving them in just their short skirts

and under tunics, which have no military significance. When the pile is complete, SOSIUS takes a sword from its sheath, places the note by the pile, and runs the sword through it. Others crowd around to see it.)

DEBORAH: What did you write? (JUDE is talking inaudibly with JOHN MARK. SOSIUS turns to talk to TIGRANES, and does not answer. Some of the others crowd about the note)

GAIUS: (reading note) "Four Roman soldiers died here, and four Christians were born."

A CHRISTIAN: Praise the Lord!

MARY: Amen!

JOHN MARK: All who turn from sin unto God shall be raised forever in the power of Christ's resurrection.

TIGRANES: I could shout, if I knew what to shout.

SOSIUS: I, too, brother.

(JOHN MARK starts toward entrance left, pauses to let MARY and DEBORAH precede him, goes out followed by JUDE and the four ROMAN SOLDIERS. Then the others of the group leave, except GAIUS and CLAUDIA, who remain back stage, a little toward the right. CLAUDIA stands leaning against the tall seat, eyes downcast, face slightly averted. GAIUS starts out with others, looks to see if CLAUDIA is with him, sees her, and goes back. Gently takes her arm, and looks searchingly at her. She shakes her head, gently withdraws her arm, and starts out right, as GAIUS goes out left. She must be out before GAIUS. He walks with head erect, and as though drawn by destiny. Just after CLAUDIA starts out right, someone off stage starts the first note of the "Allelujah, Amen, Amen" of the song, with the others joining. If you prefer, use the entire song. Let it ring triumphantly while GAIUS is leaving the stage. He should be out of sight before it is ended.)

This play may be given without royalty upon the purchase of a sufficient number of copies of this Journal to supply members of the cast. Extra copies may be obtained from the International Journal of Religious Education, 203 N. Wabash Avenue, Chicago, Illinois, at 15¢ each.

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# What's Happening

❖ A REVISED Roman Catholic Bible, the first revision in English since 1750, will be available to the clergy and laity sometime in April, 1941. The new edition is a product of five years' study by twenty-six scholars of the Catholic Bible Association and consists principally of modernizing phraseology to facilitate reading.

## Personal Notes

❖ MISS NAOMI CUSHMAN, regional worker for the southwest for the Missouri Council of Churches, died recently in Springfield. She had been a school teacher, a successful county officer, and since February 1939 a state council employee.

❖ MR. AVERY FLEMING is General Secretary of the Board of Christian Education for the Church of the Brethren, having been appointed to this work last fall. He is the executive for the whole religious education program of the Church, as well as having responsibility for Leadership Education as was previously announced on this page.

❖ DR. ROBERT T. TAYLOR has been appointed Secretary of the Northwestern District of the American Bible Society, and took up his duties the first of January. He was also selected Secretary of the Chicago Bible Society and will administer the work of the Chicago Depository, which last year issued 1,503,478 volumes of Scriptures.

❖ REV. VICTOR N. WITTER, Director of Christian Education of the Washington State Baptist Convention, died on December 22 from a severe attack of influenza. He had been in his present position for ten years, after having served in Iowa in a similar capacity for eight years. His fellow staff members and scores of friends throughout the country miss and mourn him greatly. His wife and two daughters survive.

## Coming Events

### Meetings of Interest to Leaders in Christian Education

<b>FEBRUARY</b>	
8-9	Interdenominational Council of Men's Work, Chicago
10-15	Annual Meeting, International Council of Religious Education, Chicago
11-13	National Council and Department of Christian Education, Protestant Episcopal Church
17-19	Ninth State Pastors' Conference, St. Paul
19-20	Minnesota State Conference on Weekday Church Schools
23-Mar. 2	Oregon State Pastors' Conference and National Christian Mission, Portland
<b>MARCH</b>	
16-21	Missouri Regional Conventions, Mexico, Springfield, and Maryville
19-30	Christian Education Conferences in Oregon and Washington, under auspices of the Evangelical Church
20	Institute for Teachers of Children, Baltimore

## State and County Council Happenings

❖ THE STATE COUNCIL executives of the Upper Mississippi Valley Region met in St. Paul, December 13 and 14, for their yearly fellowship meeting. H. L. Stright and P. C. Landers of Minnesota, O. G. Herbrecht of Iowa, H. J. Ludeman of Nebraska, W. D. Powell of St. Paul, C. F. Ward of Minneapolis, and H. J. Sweet and J. B. Ketcham of the International Council Staff attended the sessions. In connection with the meeting the Committee on Council Officers' Conference appointed last July by the Association of Council Secretaries met and recommended that the Conference at Lake Geneva be discontinued and that states group together according to natural regions and interests and hold week-end council officers' conferences during June and July. It was recognized that certain states would wish to continue to hold their own state-wide officers' conferences. Acting on this recommendation, the group constituted itself as the Upper Mississippi Valley Regional Committee, and proceeded to plan for a Council Officers' Conference to be held somewhere in Iowa, July 11-13.

MAINE's recent Seventy-first Annual Convention was the most successful in years. Over eight hundred persons shared in the sessions. The theme, "The Church in the World," was carried out through conferences, discussions, seminars, devotional services, and addresses. A unique feature was the post-convention Leaders' Institutes held in various sections of Maine. Five convention leaders and two state workers met more than four hundred workers in four one-day institutes. The institutes were planned to bring opportunities for training and explanations of helps available for those remote from larger centers.

The Maine Council during the past year has published a fine series of mimeographed folders explaining their work. Copies may be secured from Miss Marion Ulmer, 178 Middle Street, Portland.

## World Happenings

Dr. James Kelly, General Secretary for Great Britain, World's Sunday School Association, gives the following account of Sunday school work in Europe.

Religion is so fundamental to the life of man that it must be a part of his everyday existence. Since this is true there can be no valid reason why even in a world at war there should be a cessation of missionary activity. This is even more true when that missionary activity has as its field the youth of the world. Because of these facts, the World's Sunday School Association "carries on."

Our work in Europe has been restricted and hampered in its activity in many fields, but in only one country where we were at work has it been definitely discontinued. Even in those countries presently under the

heel of the German occupation the Christian teaching of youth is being maintained though in quiet and unobtrusive ways.

News from unoccupied France indicates the removal of the headquarters of the French Sunday School Union to a new centre from which the work of literature production and lesson material is being maintained. Every effort is being made to link up the existing Sunday schools and to ingather the young people who have been moved to new localities.

A communication despatched from Finland in mid-August and received at the Headquarters of the W.S.S.A. in mid-November, reports the gathering together of the remainder of the Finnish Sunday School forces and the great desire to begin immediately the reorganization of the work. Thousands of Finnish homes have been ruined and scores of churches destroyed. Thousands of young men fell in the front line of battle, among them many Christian youth workers, including the National Sunday School Secretary. There is great need for financial help in the reorganization of the Sunday school work, and this has been promised by the W.S.S.A. to the leaders of the Finnish Protestant Churches and the National Sunday School Association.

From occupied Norway comes heartening news of deepening spiritual life and the eagerness of young people in particular to take part in Christian youth work. Many churches suffered destruction by bombs or fire, but homes have been thrown open where groups can meet. Every effort is being made to maintain the youth work of the individual churches.

Notwithstanding continued persecution in Spain, news from several districts indicates the continuance of Christian work. One striking characteristic of Spanish Christians today is their absolute loyalty to their Christian faith in the midst of hardship and suffering.

It has been learned that the work among Bulgarian youth is still being maintained. Teacher training classes were held during the past summer with very encouraging results.

In the conquered lands of Poland, Bohemia and Moravia the Sunday school movement is still very much alive and is being maintained in a quiet but effective way. An increasing number of older men and women in these enemy occupied lands are ranging themselves alongside the youth leaders and are helping to maintain Sunday school work where organized activity is suffering from restriction.

War has not hindered the work of the Bible Lands Union for Christian Education. It has been possible for the Union to carry out the summer schools planned for, and also a number of district conferences.



# Current Feature Films ★★★★★

**Arizona** (Col.) Jean Arthur, Wm. Holden, Warren William. *Frontier spectacle*, laid in Arizona Territory. Resourceful heroine works up to partnership in prairie freighting company, battles crooks and Indians, while westward movement grows and Civil War is fought. . . . As usual in this species, killing comes almost as natural to men as breathing. Film episodic, often slows down. Still, good characterizations, attention to detail and authentic frontier flavor of whole make it one of the better frontier sagas. **M, Y**

**The Bank Dick** (Univ.) W. C. Fields. *Farce*. Fields, with a nagging family, a new job as "bank dick," and the unintentional foiling of a hold-up. . . . A dull story, buried in a plethora of unfunny drunkenness, crude slapstick, dreary wisecracks. Questionable ethics portrayed. *In poor taste*. **M, Y**

**Bitter Sweet** (MGM) Bressart, Nelson Eddy, Ian Hunter, J. MacDonald. *Musical*. An English girl elopes from her snobbish fiancé with her music teacher, shares his poverty in Vienna, sees his operetta successful only after his death. . . . Beautifully staged and costumed, with the Noel Coward music effectively reproduced. *Romantic, tuneful, sweetly sentimental*. **M, Y**

**Blondie Plays Cupid** (Col.) Arthur Lake, Penny Singleton. *Farce*. The Bumsteads go on a journey, help out an elopement, get involved in a world of errors. . . . The usual slapstick antics of the popular comic-strip family. *In typical "Blondie" form*. **Y, C**

**Chad Hanna** (Fox) L. Darnell, Henry Fonda, D. Lamour. *A tale of the circus*, set along Erie Canal in fugitive-slave days. A farm boy joins the circus, learns responsibility from bitter experience, saves the circus for its owner. . . . Based on Walter D. Edmonds' novel. Technicolor gaudy, but suited to setting. A number of excellent characterizations, but in a few cases too much "glamour." *Chief interest is in "Americand" portrayed*. **M**

**Chamber of Horrors** (Mono. release of British film) Leslie Banks. *Detective*. The mystery buried in an earl's tomb and concealed by gang headed by sadistic doctor. . . . An Edgar Wallace thriller, with typical adjuncts: creaking doors, a leering butler, portraits with eyes through which guns are pointed. *A routine horror film*. **M**

**Comrade X** (MGM) F. Bressart, Gable, Lamarr. *Comedy*. Tippling American reporter gets involved in Moscow with street-car conductress; converts her to "Americanism"; escorts her and family from Russia. . . . Story, which is mere frame for attempted "ribbing" of communism, somehow falls flat. Farcical slapstick finish doesn't help any. *Fails to come off*. **M**

**Flight Command** (MGM) Walter Pidgeon, Robert Taylor. *Aviation*. A young Pensacola graduate joins the veteran "hell cats" for duty. Meets antagonism; proves he can take it. . . . The story is frail, but there are magnificent flying shots—the film was photographed "with gratefully acknowledged co-operation of the United States Navy." *Extols the Navy's flying arm. Is probably one in a coming list of defense training films*. **M, Y**

**The Hit Parade of 1941** (Rep.) Kenny Baker, H. Herbert, F. Langford. *Musical-farce*. Vaudeville acts and a "spectacle" strung on a tale of a radio station that gets

THESE estimates are prepared by Independent Filmscores, a private reviewing service.

Bold-face letters indicate groups, if any, to which a given film is likely to appeal. **M**—Mature Audience; **Y**—Younger; **C**—Children. (It is understood that no full-length film is considered suitable for children under eight years of age.)

Explanation of symbols preceding certain titles:

\*—Outstanding for Family.

†—Outstanding for Mature Audience.

traded for an antique shop, has television thrust upon it. . . . Some sprightly sequences, but they are lost in the maze of awkwardly-strung-together events. *Rather dull, and the "spectacle" runs away with itself*. **M, Y**

**Kitty Foyle** (RKO) E. Cossart, J. Craig, D. Morgan, Ginger Rogers. *Drama*. Story of girl from wrong side of tracks who weds wealthy heir; leaves him when family objects; is disillusioned; faces problem later when he offers romance—and another, marriage. . . . Expert filming of popular novel by Christopher Morley. Technique particularly interesting as story is told by flashbacks—with a device (snowstorm in a glass ball) to dissolve scenes. *Smoothly, intelligently handled*. **M, Y**

**Little Nellie Kelly** (MGM) Judy Garland, George Murphy, C. Winninger. *Comedy, with a few songs*. For jealousy first of his daughter, then of his motherless granddaughter, eccentric Irishman feuds humorously with son-in-law. . . . Always, characters seem to be waiting to be told what to do, and when. *Pleasant enough, but you grow weary*. **M, Y**

**The Lone Wolf Keeps a Date** (Col.) *Detective*. One of Louis J. Vance series. The reformed crook happens on a kidnapping, outwits fumbling police to solve it. . . . Although "right" triumphs, one objects to this series for average audience because police are always made impossibly ridiculous, with ex-crook the only capable one around. *Routine*. **M**

**Love Thy Neighbor** (Par.) Fred Allen, Jack Benny, Mary Martin, Rochester. *Comedy*. The famous radio comedians feuding as usual, with Mary as Fred's niece seeking to repair the quarrel because she is in love with Jack. . . . Will delight fans of the two radio programs, and is ingenious enough to please others. *Elaborately staged. Entertaining*. **M, Y**

**Meet the Wildcat** (Univ.) R. Bellamy, M. Lindsey. *Detective*. An American newspaper girl, a New York detective posing as a criminal, and a ring of art-masterpiece thieves trail each other around Mexico City. . . . Better-than-average detective film, with the Mexican characters treated fairly and an effective balance of humor and suspense. *If you like detective tales, yes*. **M, Y**

**Murder at the Baskervilles** (Astor British) Lyn Harding, Arthur Wontner. *Detective*. Sherlock Holmes and Dr. Watson

go to the country for a rest; stumble onto a baffling murder having to do with a coming horse race; trace it to their old enemy the "professor"; solve it easily. . . . Effective filming of "Silver Blaze," one of less exciting Sherlock Holmes tales. *For Holmes fans*. **M, Y**

**No, No, Nannette** (RKO) H. Broderick, R. Carlson, V. Mature, Anna Neagle, Roland Young. *Comedy, with music*. Nannette risks her own love affairs to extricate her soft-hearted uncle from scrapes caused by his inability to resist when lovely girls need financial help and his wife holds the purse strings. . . . *Light-weight, frivolous, charming, gay*. **M, Y**

**Phantom of Chinatown** (Mono) Keye Luke. *Detective*. James Lee Wong, Chinese detective of "Collier's Magazine" fame, helps solve the murder of a professor of oriental archeology. . . . A routine detective film, *rather amateurishly done*. **M**

**The Saint at Palm Springs** (RKO) Wendy Barrie, Geo. Sanders. *Detective*. At the desert resort, the "Saint" encounters gang bent on theft of valuable stamps which have been entrusted to him for delivery to daughter of owner. . . . Another in series about Robin-Hood type of free lancer, always suspected by police, always solving the crime daringly in the end. *Routine thriller*. **M**

**San Francisco Docks** (Univ.) B. Fitzgerald, Irene Hervey, B. Meredith. *Melodrama*. When a young longshoreman is sentenced for murder he did not commit, his girl and his dockyard friends seek the real culprit. . . . Has some good minor characterizations, but tumbles shortly into just another impossible chase thriller. **M**

**Sandy Gets Her Man** (Univ.) Baby Sandy, S. Erwin, E. Kennedy. *Farce*. Venturesome infant makes trouble aplenty for fireman and policeman vying for hand of widowed mother. . . . Depends mainly on Sandy's charm and harrowing escapades which climax in inevitable rescue of baby from burning building. *Mildly amusing*. **M, Y**

**Second Chorus** (Par.) Fred Astaire, P. Goddard, B. Meredith, Artie Shaw and orchestra. *Musical comedy*. Pair of dance band musicians carry on feud in college and after, losing each other jobs and vying for same girl. . . . A brisk affair, with amusing situations and dialogue. Meredith and Astaire funny as superannuated collegians. *A welcome relief from musical "spectacles"*. *Gay, bright, tuneful*. **M, Y**

**Seven Sinners** (Univ.) Mischa Auer, M. Dietrich, Billy Gilbert, John Wayne. *Comedy-melodrama*. Night club "hostess" exerts glamour throughout South Sea ports, ensnaring all handsome males in her path, providing incentive for ugly brawls, etc., etc. . . . "Tongue-in-cheek" attitude is no excuse for the brawls, the general unwholesome portrayal. Story, too, is pure hokum, and for the whole thing, *there is no excuse*. **M**

**The Thief of Bagdad** (UA) June Duprez, Sabu, Conrad Veidt. *Adventure-fantasy*. The tale of the little thief who joins forces with the deposed king, then shares with him all manner of "Arabian Nights" exploits. . . . Technicolor is delightful, musical score effective. The spirit of pure fantasy is quite successfully maintained. Will prove entertaining throughout, particularly for junior-high-school age, but

is probably too frightening in parts for younger children. Story a bit stilted, but fantastic, spectacular, colorful. M, Y

**Trail of the Vigilantes** (Univ.) B. Crawford, Peggy Moran, Franchot Tone. "Western." Tenderfoot eastern investigator turns cowboy to run down murderer; wins rancher's daughter. . . . Fancy cast and burlesque treatment make this a bit different from average "western"—but no better since it is mediocre either as comedy or adventure.

## Films for Church Use

*Evaluations by the Committee on Visual Education of the International Council of Religious Education*

**The Child Grows Up**—1 reel (12 min.) 16mm. sound, rental \$1.50.

A pictorial presentation of the various phases of the growing experience of the young child, including diet, health, play, visits to the doctor and dentist, safety, education, learning the use of money, nursery school, and church school. Excellent material to introduce discussion in a group of parents or a mothers' club. The content of the film includes more items than could be studied in any one session; but it will serve to help locate areas of interest in which parents would like to learn more.

*Content*—Excellent; *Technical quality*—fair.

Available from: Bell & Howell, 1801 Larchmont Avenue, Chicago, Ill.

**Agricultural Cooperation in Sweden**—2 reels (30 min.) Available in both Kodachrome and black and white. Rental: Kodachrome, \$5.00; Black and white, \$3.00.

Third in a series entitled, "Traveling the Middle Way in Sweden," this episode shows actual scenes from rural cooperative enterprises in Sweden. Shows activities of Sweden's seven National Agricultural Cooperatives in sufficient detail to give considerable information about their work and policies. Usable for junior high school groups and up. Most effective in connection with study of cooperatives or with discussion.

*Content*—Good; *Technical quality*—Good.

Available from: Harmon Foundation; Cooperative League of U.S.A., 167 West 12th Street, New York City; Religious Film Cooperative.

**The First Easter**—3 reels (35 min.) 16mm. sound, rental \$9.00.<sup>1</sup>

A reverent and inspiring portrayal of the Easter narratives recorded in the Gospels, beginning with the appeal of the Jews that the tomb be sealed and guarded and including the experiences of the women and the disciples at the tomb, in Jerusalem and on the road to Emmaus.

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evening services and recommended for young people and adults; possibly also for children with guidance in interpretation.

*Content*—Excellent; *Technical quality*—Excellent.

**Chaff**—2 reels (30 min.) 16mm. silent, Kodachrome—Rental \$5.00.<sup>2</sup>

Shows living conditions of migrant workers both on the road and at temporary work location. The largest part of the picture deals with celery farms in Florida. Brief shots of government camp indicates a trend. Human interest is caught up in a migrant camp nursery and the possible closing of it. A

<sup>2</sup> 50% increase during Holy Week.

Available from:

Harmon Foundation, 140 Nassau St., New York, N.Y.  
Ideal Pictures Inc., 28 E. Eighth St., Chicago, Ill.  
Religious Film Cooperative, Emory University, Ga.

community committee considers it and determines to continue it. Could be used as basis of discussion in church school and mission study groups with juniors, young people and adults.

*Content*—Good; *Technical quality*—Good.

(Additional reviews page 40)

<sup>2</sup> Lower price to Methodist churches ordering from Methodist sources.

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**Dollars and Sense.** In a positive way this film presents the practical, common sense approach to the right attitude on gambling, drinking and smoking. Has definite classroom use for character education above the second grade. 52 frames.

## The Bible in our everyday life

*(Continued from page 17)*

time seek to make the Bible a natural and accepted part of that situation. Then, it is most easily learned and its principles become most naturally an influence in determining conduct.

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*(Continued from page 11)*

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# New Books

**Chart for Happiness.** By Hornell Hart. New York, Macmillan, 1940. 198 p. \$2.00.

Introducing the "Euphorimeter" which is a scale for measuring happiness, Dr. Hart has given us a book which is interesting and significant both for the lay reader and the Christian worker. A series of happiness tests has been worked out and standardized by experimenters in several universities. These enable the individual to determine his degree of happiness or unhappiness on an objective scale. Such a diagnosis may form the basis for a program of counselling and self-help in achieving greater happiness.

Most significant, of course, is the revelation of the factors, many of them subject to control, which are related to happiness and unhappiness. The author is careful to avoid preachments and none are necessary when the evidence is marshalled as to "how one gets that way" whether he be happy or unhappy. The chapter on "Building for Thrills," for example, should be a rich resource for all leaders of youth.

The tests are all reproduced in the book, together with guidance for their use and interpretation.

H. C. M.

**Experience, Reason and Faith: A Survey in Philosophy and Religion.** By Eugene C. Bewkes and others. New York, Harper, 1940. 649 p. \$3.50.

The authors are teachers in Colgate University, and the book is the outgrowth of several years of teaching survey courses to college students. They have brought together into one volume a vast amount of investigation, and have presented it in straightforward summary fashion. After summarizing in historical sequence the great systems of thought through the ages, and considering the task of philosophy in the present day world, there emerges this conclusion: "From this point of view, philosophy and religion are going concerns. They are integral parts of human civilization and will continue to be such so long as men have aspirations and engage in the distinctly human business of thinking."

The empirical method is accepted as the essential method of finding meanings, truth, reality; of distinguishing between good and bad; of learning to trust and obey God, and to see in Christ the highest revelation of the character of God. Though Christian doctrine may be partially comprehended by one who is outside the Christian community, "the more complete understanding of Christian teaching is limited to the group which looks at the world from the point of view of the Christian experience."

M. A. J.

**The Social Function of Religion.** By E. O. James. Nashville, Cokesbury, 1940. 311 p. \$2.50.

An eminent anthropologist and churchman (significant combination) has here given us a book of outstanding merit. Dealing with the sociological function of religion, the book clarifies admirably the religious concepts

which supply dynamic for the common life. The significance of many of these concepts has been lost as the myths in which they became embodied have ceased to have meaning, but collapse in our modern world can hardly be averted without reconstruction of these spiritual foundations. This is an excellent study of the part which religion must play in society and is highly recommended.

H. J. S.

**Faith of the Free.** Edited by W. E. Garrison. Chicago, Willett, Clark, & Co., 1940. 276 p. \$2.50.

Twenty-three leaders of thought in various professions, who are or have been members of the University Church of the Disciples, Chicago during the forty year ministry of Edward Scribner Ames, prepared this testimonial volume as a tribute to his influence. Since, to quote Dr. Ames "A religious value is always also some other kind of value," the chapters, each by a different author, cover a wide range of interests. They are unified, however, by their central theme, the relevancy of a functional religion to the whole of life. Philosophy, art, science, economics, political issues, education, missions, are all treated in their relation to a free dynamic functional religion.

H. C. M.

**A Theology for Christian Youth.** By Henry David Gray. New York, and Nashville, Abingdon-Cokesbury, 1940. 144 p. \$1.00.

An adequate youth program attempts to answer the questions young people are asking. Many of these questions center around our major Christian beliefs and we find it extremely difficult to put our answers into language which can be readily understandable. Dr. Gray has handled this very difficult problem with great skill and insight. His book is an interpretation of some of the major tenets of theology for young people.

In presenting this material the author had to choose between two methods. One, to take a few major theological beliefs and explain them, or, two, to take many theological beliefs and say a brief word about each. Dr. Gray decided to do the latter. It is hoped that anyone guiding young people as they read this book will encourage them to do some additional reading such as is suggested in the bibliography at the close of the book in order to obtain a fuller and more adequate explanation of each subject.

I. M. G.

**The World's Need of Christ.** By Charles A. Ellwood. New York and Nashville, Abingdon-Cokesbury, 1940. 237 p. \$2.00.

Professor Ellwood, a noted sociologist who writes with authority in the field of Christianity and the social sciences, here contends that "humanity needs not a new religion, but a revival of faith in Christ and his teachings of peace, brotherhood and the cooperation of men." Science and philosophy, religion and the church, business and industry, politics and international relations are all in need of repentance. The author believes that the

transformation of human society into a Kingdom of God is possible and challenges the church to take the lead in this movement and become "Jesus Christ alive in the world today."

O. M.

**What We Mean by Religion.** By Willard L. Sperry. New York, Harper, 1940. 177 p. \$1.75.

Dean Sperry of Harvard knows how to talk to young people and he does so admirably in this volume. The contents of this book are a series of lectures delivered at the Florida Southern College in March, 1940. Dean Sperry defines for this student age group "Religion," "Faith," "Prayer," "Morals," and "God." Dr. Sperry is not dogmatic nor is his material new and unusual. Instead, the chief value of this book lies in its fresh approach, its constructive insight and its straightforward method of answering the questions which students are raising today.

I. M. G.

**Faith Is the Answer.** By Smiley Blanton and Norman Vincent Peale. New York and Nashville, Abingdon-Cokesbury, 1940. 223 p. \$2.00.

In this book a competent psychiatrist who sees the place of faith in healing and a minister who makes wide use of psychiatric aid in his pastoral work, collaborate. The result is a very helpful book for normal people, dealing with the common problems of life-adjustment. The arrangement is unique. In each of the nine chapters Dr. Blanton writes the first part of the chapter and Dr. Peale the second, the former discussing the problem from the psychiatrist's point of view and the latter the spiritual resources for meeting the problem. The language of the book is non-technical. Case histories are well-chosen and interesting.

H. J. S.

**Introduction to Youth.** By Erdman Harris. New York, Macmillan, 1940. 221 p. \$1.75.

Erdman Harris has written a book which should be on the "must" list of all who work with young people. Into it he has put the results of his own very successful experience with youth. The book is full of excellent illustrations, the treatment of techniques is practical and sound, the knowledge of psychology evident. And the book is as interesting to read as a novel.

H. J. S.

**American Mirror.** By Halford E. Luccock. New York, Macmillan, 1940. 200 p. \$2.50.

The decade 1930-1940 has been "the valley of the shadow" for the current generation. It has been a distracted era, full of variety, confusion, disappointments, and experimentation. How have its various moods been reflected in the novels, dramas, poems and essays written during the decade? *American Mirror* is a "journalistic report" of the ethical, social and religious aspects of this literature. With his usual brilliance of phrasing and incisive-



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ness of judgment, Dr. Luccock has written a stimulating survey which will make many a reader want to go back and read the books he has missed.

L. W.

**The Alcohol Problem.** Chicago, The National Forum, 1940. 96 p. 75 cents.

A second edition of one of the most popular of the National Forum booklets with visualized social-problems material. The edition is enlarged, redesigned, and rewritten, with commendable improvements in visual design.

After discussing and depicting the nature and extent of the liquor problem and the question of why people drink, the major portion of text and illustrative material is on the affects of beverage alcohol. The book closes with a chapter on "What Can Be Done About It?"

O. M.

**How Came the Bible?** By Edgar J. Goodspeed. New York and Nashville, Abingdon-Cokesbury, 1940. 148 p. \$1.50.

Who better than Dr. Goodspeed could write this fascinating story? It is not of how the various portions of the Bible came to be written, but of how they were selected from a vaster literature, preserved through many generations, and finally came to us as our Bible.

**The Book of Life.** Edited by Newton M. Hall and Irving F. Wood. Chicago, John Rudin & Co., Inc., 1940. 427 p. Ninth edition, revised as the Victory Edition.

The publishers of this well-known Bible reading and study book announce its ninth edition with extensive revisions and much new material. It includes over 700 pictures—classified as geographical, archaeological and artistic, including many photographic reproductions of colored masterpieces, to which have been added descriptive and interpretative material. Outline maps have been substituted for colored maps. The King James Version of the Bible is used. The work is in eight volumes. The last volume contains an improved index and material on the use of the set as a whole. This gives attention to the use of the Bible in the home, in character building, in story telling, in dramatics, in art, and in leisure time.

**The New Testament.** By George M. Lamsa. Philadelphia, A. J. Holman Co., 1940. 508 p. \$3.00.

The Peshitta New Testament is an ancient document which has been in use since the first century A.D. among the Syriac Aramaic speaking peoples of Palestine, the Near East, and Asia. Mr. Lamsa regards it as the "original Aramaic" version of which the Greek New Testament is said to be a translation. Although many New Testament scholars do not agree with this theory, the translation is well worth making. Since Mr. Lamsa's native language is Armenian, he has a point

of view which is definitely Eastern and which throws light on some of the colloquialisms of the New Testament. This is an interesting version to have and to compare with other modern versions.

**Learning the Ways of Democracy.** A Case Book of Civic Education. Washington, D.C., Educational Policies Commission, 1940. 486 p. \$1.00.

The report of a study of how the democratic spirit operates in the educational practices of 90 American secondary schools. The purpose here has been to include descriptions of only the more effective enterprises, and to do this for the purpose of showing how in specific ways schools may improve their programs of citizenship education. The basic studies of the Educational Policies Commission serve as background material for this study, which is highly suggestive to workers in character and religious education.

**Leadership for Rural Life.** By Dwight Sanderson. New York, Association, 1940. 126 p. \$1.25.

A book for leaders of leaders of movements for the improvement of rural life. The first half deals with the rôle of the leader and his relationships, with special attention to the study of situations in which leadership activities take place. The latter half of the book gives practical suggestions of methods for creating and training leaders. For extension workers, rural ministers, educators, social workers, and others.

**Candles in the Night.** Edited by Joseph L. Baron. Jewish Tales by Gentile Authors. New York, Farrar and Rinehart, Inc., 1940. 391 p. \$2.50.

A timely collection of stories useful in opposing the current world-wide tide of anti-Semitism, carrying the plea for toleration, vivid descriptions of Jewish sufferings, and sympathetic portrayals of Jewish life and character.

**Modern Marriage.** By Paul Popenoe. New York, Macmillan, 1940. 299 p. \$2.50.

A complete revision of the earlier book of the same title. The book is addressed especially to men considering marriage. It embodies the results of much research in the factors contributing to success in marriage and the author's wide experience in pre-marital and marital counselling.

**Social Work Year Book.** Edited by Russell H. Kurtz. 1941. New York, Russell Sage Foundation, 1941. 793 p. \$3.25.

The biennial issue of this concise encyclopedia is on the current status of "organized activities in social work and in related fields." Part One consists of a group of eighty-three signed articles prepared by authorities on the topics discussed. Part Two is a directory of national and state agencies, both governmental and voluntary, whose work is related to the subject matter of Part One.

**The Voice of Books.** By J. V. Moldenhawer. New York and Nashville, Abingdon-Cokesbury, 1940. 174 p. \$1.75.

Informal essays on the spiritual values in great literature, including the works of Shakespeare, Lincoln, Keats, Kipling, great poetry, the hymn, and fiction with specific applications to the task of preaching.

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## Books Received

\*THE BIBLE SPEAKS TO OUR GENERATION, by Frank Glenn Lankard, Oxford University Press, \$2.00.

†FAITH IS THE ANSWER, by Smiley Blanton and Norman Vincent Peale. Abingdon-Cokesbury, \$2.00.

GRACE WALKER'S SCRAP BOOK, by Grace Walker. Northland Publishing House, \$1.50. The sub-title reads "A collection of poems, stories, feature articles, summaries for Christmas, birthdays, graduation, anniversaries, the lonely, the bereaved, and general program use by churches, clubs, and schools."

†HOW CAME THE BIBLE?, by Edgar J. Goodspeed. Abingdon-Cokesbury \$1.50.

HYMNAL FOR CHRISTIAN WORSHIP, John Knox Press, 60 cents.

†INTRODUCTION TO YOUTH, by Erdman Harris, Macmillan, \$1.75.

\*IS THE KINGDOM OF GOD REALISM?, by E. Stanley Jones. Abingdon-Cokesbury, \$2.00.

\*JESUS CHRIST THE SAME, by James Moffatt. Abingdon-Cokesbury, \$2.00.

†LEARNING THE WAYS OF DEMOCRACY. A Case Book of Civic Education. Educational Policies Commission. \$1.00.

†THE NEW TESTAMENT, by George M. Lamsa. A. J. Holman Co.

PILGRIM FARE FROM BIBLE LANDS, by William T. Ellis. Association, \$1.50. Daily devotional meditations based upon some personal experience of the author in Bible lands. A re-publication of materials which first appeared in the *Christian Herald* or in a syndicate of daily newspapers.

\*A PREFACE TO CHRISTIAN THEOLOGY, by John A. Mackay. Macmillan, \$2.00.

\*SERVICE PRAYER BOOK, compiled and edited by N. M. Ylvisaker. Augsburg Publishing House, 25 cents.

\*THE SOCIAL GOSPEL RE-EXAMINED, by F. Ernest Johnson. Harper, \$2.00.

†SOCIAL WORK YEAR BOOK, edited by Russell H. Kurtz, 1941. Russell Sage Foundation, \$3.25.

SONGS IN THE NIGHT, by W. R. Siegart. Abingdon-Cokesbury, \$1.00. Devotional readings on some of the darker nights of living—failure, doubt, sin, sorrow, suffering, and death—by a successful pastor of souls and vigorous essayist.

†A THEOLOGY FOR CHRISTIAN YOUTH, by Henry David Gray. Abingdon-Cokesbury, \$1.00.

†THE VOICE OF BOOKS, by J. V. Moldenhawer. Abingdon-Cokesbury, \$1.75.

\*To be reviewed.

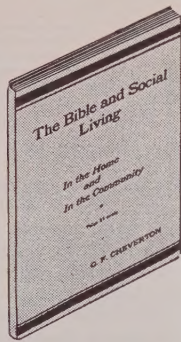
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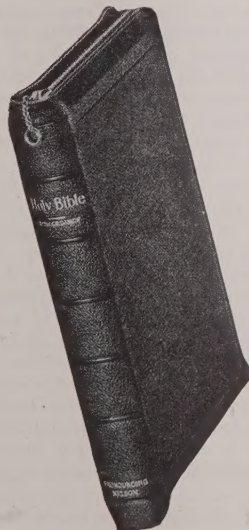
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## The Journal This Month

IF THE BIBLE does not maintain its reputation as the world's "best seller," no one can blame it on this month's issue of the *Journal*. It literally deals with the Bible from "cover to cover," as a glance at the cover picture and the back page advertisements will show to be true. The worship programs, the play, the film reviews and some other features do change the subject from time to time, but there are about nineteen pages on which the reader will find almost nothing but the Bible mentioned.

Many of the pictures used in this number were loaned by the American Bible Society and were originally published in its attractive and interesting monthly, *The Bible Society Record*.

The Easter play in this issue deals with the period of the persecutions in the early Christian Church which was the subject of some of the worship programs for February. For further background of the period, it would be worth while going back to the January *Journal* and reading over the programs for the junior, intermediate, and senior and young people's departments. The play is short, dramatic, and should be effectively produced. It gave occasion to one season of chuckling during "make up" of the pages. As you may have noticed, the play is carried over to the back, which necessitated the heading, "Easter, continued. Continued from page 23." We are sorry about this, but that is the way it had to be.

## Coming in the Journal

IN THE MONTHS to come there are interesting things in store for *Journal* readers. There will be a series of brief, informal, and entertainingly written articles on teaching in the very small Sunday school. (There is no extra charge to those in larger schools for reading them.) These are written by a rural pastor, Rev. Ivan R. Welty. In March there will be an Easter Candle Light Service which can be adapted for any type of service during Holy Week and Easter Sunday.

Among the articles to appear in early issues are ones on these subjects: "Equipment for the nursery room," "How one church met the needs of its adults," "A program of stewardship in a church," "Vacation church schools in rural community," and "A field worker uses visual aids."

You will be looking forward to seeing the special May number on "The Christian Family." Some of the articles planned for that time are: "A Christian view of marriage," by L. Foster Wood; "The factors entering into a happy marriage," by Professor Hornell Hart; a discussion of the emphases on the family which came out of the White House Conference on Children, written by Miss Katherine F. Lenroot of the Children's Bureau, U. S. Department of Labor; "Authority in the democratic household," by Harry C. Munro; and "A family-centered parish program," by Rev. Richard Lentz.

Other dramatic materials in the coming months include a children's day program for May, and "No Pleasant Bread," a play on race relations, in June.

## Brevities

IN THE Nationalist Movement of the 1830's the cry was "Hate immigrants," with frenzied mobs firing buildings of those recently landed in the United States and hate spreading like a forest fire. . . . In Scranton and Lackawanna County, vacation church schools, one of the many activities of the United Churches, reached 80 churches, used 320 leaders, and enrolled 3,170 students last year. . . . When you take your seat as the teacher of your class next Sunday you will be one of the two and a half million such teachers in the world. . . . Studies of the American Youth Commission place the median weekly wage for Negro youth at \$7.98 and that of white youth at \$14.33. . . . The U. S. Census of 1810 showed that in Maine 800,000 yards of woolen cloth were woven in homes and 2,000 yards in commercial factories. . . . One of the advantages of lessons by radio in the school is in sight-saving through affording a daily "eye rest period." . . . A New Jersey minister sought to enliven his prayer meeting group by telling of the lady who preferred the King James Version of the Bible to modern versions on the ground that what was good enough for Saint Paul was good enough for her, but was thrown off his balance when no one smiled and one good brother sounded out, "Amen."

## Meet Our Friend

WILLIAM CLAYTON BOWER

PRACTICALLY every-one who knows anything about religious education must know about Professor Bower. His books, especially *The Curriculum of Religious Education* and *Character through Creative Experience*, are used in all schools of religious education; and his lectures and addresses at summer conferences have given him a wide acquaintance in many denominations.



There is a standing joke among printers to the effect that when Dr. Bower turns in a manuscript of a book, you can not depend on the word-count as to the length of the volume. Printers go by words of average length in such matters, and one of them got fooled once when a book turned out to be several pages longer than his estimate. Dr. Bower knows the English language so thoroughly that he can not see why one should use a short word when a long one is so much clearer.

Dr. Bower has been Professor of Religious Education at the University of Chicago since 1926. Before that he was dean and professor

of religious education at Transylvania College and the College of the Bible. He is an ordained minister of the Disciples of Christ and held pastorates in his early years. He has been chairman or honorary chairman of the Curriculum Committee of that fellowship ever since its organization. He and Dr. Ross, General Secretary of the International Council, go to the same Disciples church in Chicago. Together they edited a few years ago a book, *The Disciples and Religious Education*.

For many years Dr. Bower has been a staunch friend and supporter of the International Council. For a number of years he was chairman of its Committee on International Curriculum. At the present time he is a member of the Educational Commission, the Central Committee, the Executive Committee, and the Professors' and the Research Sections.

In class or out, Dr. Bower is listened to with attention, in case he should begin one of his prize stories about his contemporaries or himself. These, told with solemn face and subtle wit, mount slowly to a climax which convulses everyone with laughter. He gets keen satisfaction from three hobbies—fishing, collecting weapons of savage tribes, and, believe it or not, driving through crowded traffic.

## The Cover Picture

THE PAINTING on the cover page is a panel of the mural, "The Story of the Recorded Word" in the New York Public Library. It shows a monk of the Middle Ages patiently copying an ancient manuscript and thus preserving culture for the future. In the background incidents are shown to indicate the strife and excitement of the period.

## In Times Past

125 Years Ago.—January 24, 1816. "The Female Union Society" was organized in New York City by Mrs. Bethane and others. In three months it had organized sixteen Sunday schools for women and girls from six denominations with nearly 2200 scholars.

—February 26, 1816. A group of men organized "The New York Sunday School Union Society" with the Mayor of New York City as president. By the end of the year it had twenty-eight boys' Sunday schools, with 3000 scholars.

120 Years Ago.—Sometime in 1821. The Delaware legislature passed a law subsidizing Sunday schools at twenty cents a member at the request of members of the Female Harmony Society, an organization formed in 1772 for "prayer, mutual instruction, and Christian labor."



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*Careful heed is given to this principle of living and learning  
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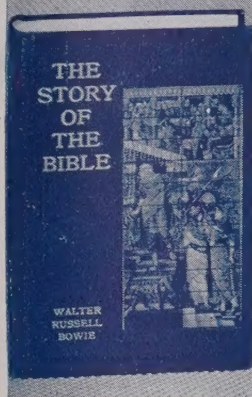
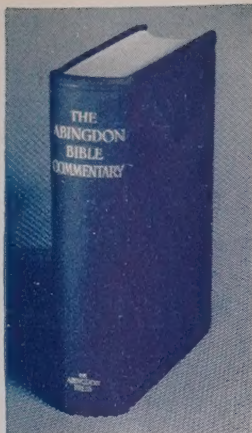
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